

Mind AND Matter.

Physical Life—The Primary Department in the School of Human Progress.

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NO. 12.

MY PILGRIMAGE.

BY HORACE M. RICHARDS.

A poem received in Plymouth, Vt., June 18th, 1875, at the grave of Alesia W. Sprague, and respectfully dedicated to her memory.

I come a pilgrim to this holy shrine,
Its saint an old-time friend of mine;
Not mine alone, but all the world beside,
For her great love was broad as ocean's tide.

In loving heart she always found her home,
So, loving much, in tenderness I come
To seek the quiet grave of my heart's guest,
Whom, of all the world, I've loved the best.

Aye, and love her still—God knows how well—
He, and my sainted friend alone can tell;
For she doth know that, graven on my heart,
Her image rests, of all my life a part.

My morning's first, most tender, loving prayer,
Is that the noon-tide hour, may find her there;
And when the evening's holy bough doth come,
I pray that night still find her heart my home.

And oft my soul, communing with itself,
Doth wonder why, upon a hidden shelf,
Her shrined and saluted image lies,
While her freed spirit journeys thro' the skies.

But only for a moment doth this last,
Then comes the memory of days long past;
When hope itself within my heart lay dead,
And every friend had sorrowing fled.

These were of earth; then an angel came,
And graven on this stone I find her name;
Yes, then she came with all her angel band,
To guide my weary feet to Summer land.

Her mission, O! how holy to my soul,
To lead from sinful ways to higher goal,
To permeate with her own love my heart,
Becoming of my very life a part.

O! angels pure—oh! sainted, loving friend—
Be still my trusted guide until life's end;
And when I journey on through death's dark night,
Be thine the hand that leads to dawning light.

Springfield, O., February 3, 1880.

(I hand you the above poem for publication, the reception of which was to me a beautiful test, it having been promised me by Miss Sprague some three months previous through Dr. H. B. Storer, of Boston. It was her request then that I visit her grave, which I gladly promised to do when conditions were favorable. On the occasion of my visit, the Vermont State Convention met at Plymouth, (her native place) and the delegates in a body visited her grave, and held commemorative exercises. After their departure, I went alone to the cemetery and there received the poem, I now send you. Respectfully, H. M. RICHARDS.)

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS

[Continued.]

In accordance with the announcement made in the last week's number of MIND AND MATTER, I now proceed to narrate a series of facts, the importance of which cannot be overestimated. So far as the parties privately connected with those facts are concerned, I will use, when referring to them, only initials, in order not to annoy them unnecessarily. Should they, however, or any of them publicly question the correctness of any of the statements I herein make, I will give names, times and places, as my vindication.

Sometime in the Summer or early Autumn of M.S. 31, (1878,) at a sitting with James A. Bliss, he was controlled by a spirit purporting to be that of a once New Hampshire magistrate, who introduced himself as Squire Jones. He claimed to have been very deeply interested in politics in his earth life, and said he had always been a Jacksonian hard-money Democrat. He said he was doing what he could to prevent political demagogues from disgracing the American nation by the Greenback movement, which he regarded the same as a repudiation of the national obligations. I was much impressed by the positive and powerful will manifested by this spirit. Having accomplished his purpose in coming, he took his final leave of me, as I supposed.

I heard nothing more of "Squire Jones" until last Spring, when, most unexpectedly, he again controlled the medium. He alluded to the fact that he found me editing a newspaper—said he was as much interested in sound hard-money currency as ever, but that since the government had resumed specie payments, he had regarded that question as pretty effectually settled. He said he had been down at Washington, looking after the members of Congress, and that he felt satisfied that honest money had become secure. He then said that he had become very much interested in the spiritual movement and that he had learned some facts in that connection of very great importance to the cause, which he intended to follow up; and that it would be necessary that I should be informed of. He promised to return in two weeks and report the result of his researches. I thought no more of the matter.

Twelve days thereafter, I was called to New York, where I was detained until the morning of the day when the two weeks' time was to expire. On returning to the office I found Mr. Bliss reading proof. He was at once controlled by "Squire Jones" who said he had come to report to me and that it would be necessary for me to give him a strictly private audience before six o'clock that afternoon. This being the day on which this paper went to press, and my editorials not in type, on account of my absence in New York. I asked if he could not allow me more time. He said no; as it was a case that admitted of no delay, and it was most important that he should give me the information at the earliest possible moment. He said, as we could not have the privacy at the office that he desired, he wanted me to go to the rooms of the medium where we would

not be overheard or interrupted. I consented and hastened to make readiness for the interview. At five o'clock at my request Mr. Bliss went with me to his rooms, (Mrs. Bliss being at that time in his room.)

He was soon controlled by the same spirit, who told me I should prepare myself for a touching appeal to my feelings. He then said, "I will first suppose a case and then give you the facts." Addressing me as Squire Roberts, he asked, "Have you a daughter innocent and beautiful; that you dearly love, about the age of eighteen or twenty?" I told him I had. "Well, now, Squire Roberts," he continued, "suppose that daughter should go to the theatre, and there see, in a young actor, a person who had deeply interested her, and for whom she had cherished sentiments of admiration; and suppose that after a time that young actor should die; and suppose that in the course of time, that daughter and her mother should become interested in Spiritualism, and regular attendants of spiritual circles, at which spirits were able to converse by independent voices, in perfect darkness, with mortals who were present; and suppose that some drunken, lecherous spirit priest should avail himself of these circumstances to personate the spirit of the young actor, and make love to your daughter; and suppose that this same priest had procured a vicious female spirit to personate the spirit of the Empress Josephine, and to make love to a prominent and learned man, and having led him into the delusion that a marriage could be consummated with her, as a materialized spirit, he had allowed this priestly demon to pronounce them husband and wife; and suppose that totally ignorant of the vile deception of this spirit villain, this deluded man had been led to believe that he had had carnal knowledge of his spirit-wife; and that a child had been the result of this union; and suppose that this lecherous old priest, in the name of the young actor should propose a marriage with your daughter, and that she being influenced by the precedent set her by the prominent and learned man alluded to, should accept this marriage offer, and an early day was appointed for the anomalous wedding; supposing all these to be the facts, what would you do?"

I answered, "I think I would make it very hot and lively for the old lecherous devil and his crew." He continued, "Now Squire, suppose somebody else's daughter was about to be deceived and used in that manner, what would you do?" I answered, "that I would stop it if I could." He continued, "Then, Squire Roberts, I've got something for you to do. Will you do it if I give you satisfactory evidence that what I tell you is true?" I answered, "Yes, I will." He then said, "I will now tell you the names of the persons who are actually concerned in a case precisely such as I have supposed." Having given me those names, he said, "I will now retire for the present, and allow the spirit of Harry Montague, the actor, to take control, and he will tell you his story."

The medium was then controlled by an entirely different spirit, who said: "I come to you in great distress as a spirit to ask you to help me to prevent a great wrong that is about to be done in my name, which if accomplished would justly render my memory forever hateful to my fellow beings. The nature of that wrong you have just had told to you; and I beseech you, sir, to act upon the information that you have received, for it is strictly true and no time is to be lost if this most diabolical scheme is to be defeated. I have done all I possibly could to speak to the young lady and warn her of her danger, but I have been invariably overpowered. I at last met with the strong-willed spirit, Squire Jones, who has consented to help to defeat this villainy and together we have come to you." I promised him, I would weigh all that had been told me and act as my deliberate judgment should prompt me to do.

This spirit was succeeded by a priestly spirit who took control of the medium in a maudlin state of intoxication. He began by asking: "What are you at now? If you do not want to make a fool of yourself you had better leave other people's business alone. If you know when you are well off you will not go to W. You have no business there. We want no interference with our plans by you, and if you attempt to meddle with them you will rue it, for we will find means to utterly destroy and ruin you." He proceeded in that threatening vein for some time, until I lost all patience and bade him defiance. I told him I would leave nothing undone to arrest their villainous work, that it was in my power to do.

That spirit was followed by, apparently, a female spirit, who, in broken English and with a most natural French accent, said: "I am Josephine, the spirit wife of Professor A., and I have recently had born, to him, a most wonderful child that is destined to lead the world. It has the power to be either spirit or mortal as it wills." Having said this she gave way to a spirit who purported to be the Irish lackey of the drunken priest.

The latter spirit began by saying: "Ah! ye old gray-headed divil ye. Ah! ye ould heretic. Yer been asther angering his Reverence and he'll put a curse on ye so he will, and ye'll never git over it. Ah! but it's a bad man ye are, and ye'd better be asther staying away from W.; if ye know whin ye're well off. Ah! ye ould heretic the holy father will send ye to hell so he will, and thin ye'll be sorry for interfering wid him." Having failed to make any impression upon my determination to defeat this villainous attempt to disgrace Spiritualism, this spirit left the control. The same spirit has communicated with me many times since, and I have come to know that whenever he appears, that the work of the same band

of bigoted spirits is about to take some new shape. In this way I have been largely enabled to anticipate and foil their schemes.

"Squire Jones" then again resumed control of the medium, and said: "I arranged matters so that the three most active of the workers in the band of spirits, whom I am trying to circumvent, should manifest themselves to you, and that you might gather from them, directly, the nature of the villainy in which they are engaged. Are you now satisfied that the information I have given you is correct?" I replied, "Yes, strange and unusual as such things are, so far as I have followed them, I see that they are of the greatest importance to the cause of truth, and I feel deeply impressed with the necessity there is for decided action." "Then," he continued, "you must go to W., and see the father of the young lady, and state to him what I have told you. He will not misunderstand the matter, and will take prompt measures to stop the whole affair. Will you go to W. at once?" I told him I could not go before the beginning of the following week. He said: "That will not do, you must go to-morrow, if possible. I promised that if it was possible, I would go the following night. He expressed himself satisfied, and this extraordinary sitting ended.

I made all preparations to go on this strange mission, and was about to start for the depot at 10 o'clock P. M., from the office, when Mr. Bliss was again controlled by "Squire Jones" who greeted me with, "Well, Squire Roberts, you are about to start for W., are you? Well, now, when you get there, you call to see Mrs. Bliss and get her to go with you to see Mrs. B., the medium. I will be there, Squire, and will tell you more fully how to proceed through one or the other of those two mediums." Having said this he yielded control.

At once another spirit took control, but would say nothing. I tried in every possible way to induce him to speak. I could tell he was an unfriendly spirit by the expression of the medium's face. Thinking that he sought to prevent me from getting to the cars in time, I told him I would not wait any longer upon him. He went to the door of the office and locked it, taking the key from the lock. He next went to the door of the adjoining room, locked it also and took the key out. He then started to the back window of the rear room and partially raised the sash, when I seized it and held it so firmly that he could raise it no further. He then made an effort to throw the keys into the yard of the adjoining house. Seeing what he purposed, I seized his arm and using all my strength, I forcibly wrenched the keys from his hand. Finding himself defeated, he was soon forced from the control, by "Red Cloud," the Indian guide, who informed me that he had helped me to overcome the priest spirit who was controlling the medium. I then hurried to the cars, just reaching them in time not to be left.

On reaching W., I went, as directed, to have the sitting with Mrs. Bliss and Mrs. B. Both mediums were controlled, but manifestly by spirits whose controlling powers were interfered with by opposing spirits. The result was that I heard nothing from "Squire Jones," whatever, and nothing that would help me to decide as to what course it was best to take. I, therefore, concluded to try, if possible, without making the object of my visit known to any person, to find out some facts that would warrant me in calling upon Mr. B., the father of the young lady. I spent nearly the whole day fruitlessly; and finally concluded to see that gentleman and state the facts as they had come to me.

It is needless to tell what followed, in order to enable the reader to judge of the correctness of the information that had been given to me in this singular manner, the gentleman to whom it was given, by his cordial thanks, showed how important he regarded it, and the speedy cessation of the seances at which these "High Jinks" spirit deceptions had been going on, showed the wisdom of the advice that had been given to me, and the importance of the action I took in pursuance of it. In this strange manner, one of the grandest scandals that human ingenuity ever devised against Spiritualism was defeated, and an inseparable wrong was prevented. I had followed the most painful sense of duty I ever experienced with the final realization that it was only safe for me to yield to such promptings, after weighing them in every possible manner.

Three days thereafter Mr. Bliss was again controlled by the spirit of a Catholic priest, who came to me in a most domineering spirit and treated me so unmercifully that I was compelled to demand a change of conduct on his part. Finding that he could not continue control unless he did so, he finally made a virtue of necessity, and consented to hear me state the reasons that governed me in opposing the work in which he was engaged. He seemed greatly taken aback when informed that high and irresistible spirit forces were behind the spiritual movement on the earth-plane, and that they would certainly overcome the comparatively feeble power of those spirits who were opposing them by their repressive and deceptive actions.

He confessed that he was deeply impressed by what I had told him, and promised to weigh it well. As that priest has never returned since, I infer he has joined Loyola and Xavier in their conversion to the truth.

A few moments after the priest had left, "Squire Jones" took control. He came with a most laughable, puzzled and mortified look. He stated that, at the time I was about to start for W., just as he had yielded control, and the spirit priest at that

time had controlled the medium, he had been surrounded and overpowered by a band of Catholic spirits, and had been held a close prisoner by them until the moment he took control of the medium; that my appeal to the Catholic priest who had just preceded him had resulted in his liberation. He stated that he was driven almost to madness when he found he could not meet me, as he had promised, in W. He expressed the greatest gratification when he found I had gotten to that city and had fulfilled the promise I had made to him.

It was natural that I should have drawn down upon myself the concentrated hostility of the disaffected spirit villains who found themselves foiled by my interference with their schemes. From that time forward my every movement was watched by the baffled spirit crew, and every possible annoyance and obstacle was thrown in my way. Not a sensitive could come near the office but that means were found to render them miserable for days. I was conscious of these influences being exerted, but was not aware who the particular spirits were who were causing the trouble. At length, one evening the same old Catholic priest, that had been at the head and front of the Jesuit band that had been defeated in W., again controlled Mr. Bliss, and denounced me in the most unmeasured terms for having defeated his work, as I had done. He said they had tried in almost every way to cripple or injure me, without success; but that they had one resource left that they would yet put in force, and that was to destroy my health. Finding it utterly unavailing to reason with this malignant spirit, I bade him defiance, and declared it to be my purpose to force the fighting against him and his coadjutors. Cursing me, he yielded control of the medium.

At that time Mr. Bliss was giving his public circles for the development of mediums at this office. That work was progressing with wonderful promise. Several male and female mediums were being rapidly developed, with every prospect of perfect development. This was the state of affairs when, one evening, Dr. Charles Bonn and his wife attended the circle. Dr. Bonn was soon influenced and entranced by the spirit of a Catholic priest, who compelled the medium to act in the most idiotic manner. He refused to make himself known, but continued to interfere with the good order and harmony of the circle, until a gentleman, who was present, was controlled by a rough spirit, that sought to drive the priest from the control of Dr. Bonn. In a moment he was knocked down by the priestly intruder. On the instant another medium was controlled by a belligerent spirit, who seized a chair and was about to strike Dr. Bonn down, when prevented by myself and others. We venture to say that such a manifestation of spirit beligerency has rarely if ever been witnessed. Owing to the great annoyance to the other mediums present, the circle was soon closed by Mr. Bliss's guides. Then it was that the same old drunken, lecherous priest managed to get possession of Dr. Bonn. When the public seance was to be held the following week, Dr. Bonn was again brought to the circle. Before the circle was formed he called me aside and said he had been directed by his priestly control to have a sitting with me, at which they would give me very important instructions, as to what I should do, in order to avoid trouble from evil spirit influences and to preserve my health.

I was fully convinced at that time that Dr. Bonn was laboring under a fearful spirit obsession; and hoping to be able to make him sensible of it, I complied with his request. On retiring to a room, to ourselves, the Doctor proceeded to tell me the instruction he had received from the spirits with him, concerning myself; among which was the necessity that I should wear, in succession, for specified periods, respectively, certain black, blue, red and silk caps, that he was instructed to make for that purpose; and many other equally irrational and crazy suggestions. Having allowed him to finish his utterly insane statement, I told him emphatically that I would do nothing of the kind, and tried to show him the dangerous condition in which he had been placed by designing spirits. I knew Dr. Bonn to be a very sensitive medium, and that he possessed true healing powers when under the influence of friendly and benevolent spirits. I had been pained, however, to observe that he was frequently under the control of spirits who seemed to take delight in making him a complete idiot. As I feared, I found it impossible to convince him of the nature of the controls that were making him appear like such a fool. After this interview, Dr. Bonn remained at the public circle; but the spirits who had controlled him, to try and deceive me and get me in their power, had evidently become alarmed lest I should break their control over him; and he was not again troubled by them at that time. Indeed I never saw Dr. Bonn when he had seemed so much like a man that was master of his own actions. From that time I saw nothing more of Dr. Bonn until two days since. He had manifestly been kept away from where I was, fearing that I would dispossess his spirit persecutors of their victim.

Several weeks elapsed without my having heard anything about Dr. Bonn. I was then informed by a Mr. George Corbin that he had feloniously assaulted his sister, Miss Amelia Corbin, and was asked what should be done. I asked him whether his sister would make a complaint against the Doctor; and was told that she would not do so. I then said the only thing I could do was to see Dr. Bonn and warn him of the fate that would certainly overtake him, if anything of that kind should be repeated. Before I could do so, I was

informed that Dr. B. had been arrested, on the charge of Miss Corbin, for rape, and that he had been committed to prison.

Wanting to hear the facts presented on oath before determining the true nature of the case, I concluded to await the trial. This was commenced day before yesterday. In the morning of that day I was having a regular sitting with Mr. Bliss, when he was controlled by the spirit of "Squire Jones," who informed me of the necessity there was for me to remove from the building I was occupying, on account of the regular siege by hostile Catholic spirits in and around the building. He said that, owing to the fact that there was a Catholic paper published on one side of the office, a Catholic bookstore on the other, and Catholic opponents occupying rooms in the same building, that these hostile spirits had extraordinary advantages to carry on their opposition. He then alluded to the fact that the most malignant of these spirit enemies was the priest that I had helped him to defeat in Washington. But what caused me the most astonishment was his stating that that same priest had caused the arrest and imprisonment of an innocent man who was likely to be deprived of his liberty for a long time. Even then I could not think of the person to whom he referred, and I asked him who he meant. Judge of my surprise when he named Dr. Bonn. Before I could ask him how that great wrong had been brought about, the spirit yielded control of the medium.

This information made me all the more anxious to attend the trial and hear the evidence. The testimony of Miss Corbin, while manifestly given with the conviction that she was stating exactly what did occur, was so incomprehensible, on any theory of its correctness, that the District Attorney withdrew the counts of the indictment charging rape and assault with intent to commit a rape; and asked only a verdict for simple assault and battery. To make out even this offence he was forced to infer that Miss Corbin had been psychologized by Dr. Bonn, and while helpless from that cause he had taken advantage of her. It was denied by Dr. Bonn and his wife, under oath, that the former had so much as touched Miss Corbin even with his hand. They both admitted that at the Doctor's request, Miss Corbin had divested herself of her clothing, and had laid herself down upon the floor for treatment in a partially lighted room. That this had been done under the direction of spirits; and certain gyrations of the Doctor around the patient, also under the same spirit directions, constituted the treatment that was to cure a most painfully diseased limb.

That Dr. Bonn implicitly believed he was so instructed by spirits, and that it was positively his duty to obey those instructions, no one who knows Dr. Bonn and his crazy hallucinations, would for one moment doubt. It is equally certain in my mind that Miss Corbin was under the belief that she could get relief from her affliction by complying with such insane mummeries. What actually occurred, at the time of the alleged offence, cannot be known, unless the infernal obsessing powers that there held high carnival will disclose it. From much observation of the operation of obsessing spirits on their victims, and from a most careful analysis of the testimony in this case, I am persuaded that neither Dr. Bonn nor Miss Corbin, are morally accountable for what was done. Neither are the spirit authors of Modern Spiritualism or Spiritualists, answerable for such deplorable delusions. They are the work of spirit devils, who seek by such fiendish work to gratify their depraved desires and to defeat the truth.

Thousands of years before Modern Spiritualism was ever heard of diabolical spirits wrought their terrible work of dethroning the reason of mortals. In no country and under no form of religious belief, have people been exempt from this terrible scourge. Nine-tenths of the cases of insanity and idiocy that prevail are the result of obsession or possession by ignorant or vicious spirits; and if so treated they could be permanently cured. Not, however, by such irrational methods as are now resorted to as curative remedies. Had the counsel of Dr. Bonn put in the place of insanity, for him, a case could have been made out so strong that no rational person would doubt it.

As it is, Dr. Bonn is convicted of an offence of which he has no conscious guilt and has been sentenced to undergo an imprisonment of two years and eight months and to pay a fine of \$1,000.

Modern Spiritualism has come none too soon, to inform the world of facts that must now be heeded, or a terrible retribution result. The awful frequency of the most unaccountable acts of folly and vice amid the most favored classes of society, without regard to their religious belief or training, shows that the work of obsessing spirits is not confined to any class of society.

While attending the trial of Dr. Bonn I was asked by District Attorney Ker, if that case was not the natural outcome of Spiritualism. I answered, "No; it is not. It is the outcome of the spirit enemies of Spiritualism." Annoyed at my reply he offensively asked me if I did not think it would be better for me to offer kiss the cross and say my prayers than to be advocating Spiritualism. I answered, "It is the work of that accursed nonsense that pri-oner is in the dock. The infernal psychological power of a drunken, lecherous Catholic priest, over that poor unbalanced mind, has placed that man in your power." It is needless to say that District Attorney Ker is a malicious Catholic bigot and a subservient spiritual slave of his priestly masters, who are seeking to maintain their fraudulently obtained and fraudulently maintained domination over their obsequious followers.

We intend to put the saddle on the right horse, however much he may kick and squeal, and he will have to carry it until he becomes perfectly docile. That horse is named Jesuitism, and the sooner he yields to the lash the less trouble he will have. We never yet failed to saddle the right horse when we undertook it.

We will have much more to say on this point before we are through.

[TO BE CONTINUED.]

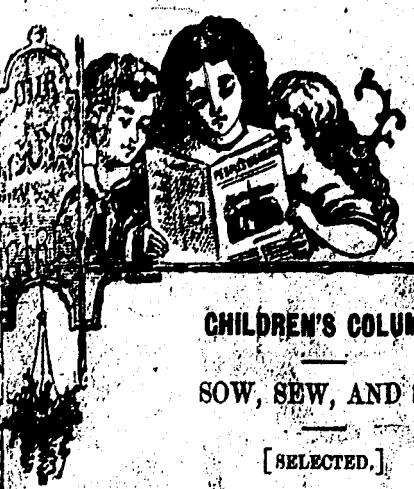
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CHILDREN'S COLUMN.

SOW, SOW, AND SO.

[SELECTED.]

Sow, sow, sow,
So the farmers sow!
Busy, busy, all the day,
While the children are at play,
Slowly, slowly close away
Baby wheat and rye in bed,
So the children may be fed.
So, so, so.

Sew, sew, sew,
So the mothers sew!
Busy, busy, all the day,
While the children are at play,
Sewing, sewing, fast away,
So the children may have frocks,
Trousers, coats, and pretty socks,
So, so, so.

Sow, sow, sow;
So they sow and sew;
S and O, and W.
This is what the farmers do;
Put an E, in place of O,
This is how the mothers sew.—
So they sow and sew for you;
So without the W,
So, so, so.

—St. Nicholas.

A TERRIBLE BLANKET.

We were on the Continent when I met with my terrible blanket. We were going up one of the passes on foot, and somehow I lagged behind. I had an alpenstock in my hand; and as I went swinging it away, it struck against a lump of rock which hung over a precipice, so deep that, sailor as I am, I trembled as I looked down. The stick bounded from the rock against my shin, and so I resolved that the granite should take a run.

But it was tough work; for the stone was big and well set in the rock; but, after a deal of straining and pushing, down it went.

The job must have taken me longer than I thought, for when I looked before me, I could see no one; and as I looked I began to see that twilight was coming on; and since among mountains night follows almost immediately on twilight, I hastened onwards.

I do not think I had gone twenty yards when I saw that a storm was brewing, and it was on me in no time; and as the snow came down, it grew so dark that a great curtain seemed to be drawn over the sky.

Well, I groped on, but I didn't like it. If it had been a storm at sea, I should not have cared much; if the mountains about me had only been of water, I should not have cared at all; but when I knew that a false step might send me toppling down, as the rock had toppled before me, I don't mind owning that I grew to like it less and less.

I stooped down to look at the path, as well as I could in the little remaining light; and I found that I was in no path at all.

As the last rays of light died out, and as the snow whirled about me, I turned cautiously towards a slope of rock, feeling with my stick before I took a step (for the snow will fill up a crevice in no time, and you may sink twenty feet before you know where you are); and at last I touched the rock.

There was still a glimpse of light left; and by it I just saw a black part of the rock, which I took to be a cave. So I crept into it, and crouched down on the ground.

Well, I hadn't lain there three minutes when it became pitch-dark. I don't know whether any of you have ever been in the dark when full of fear and anxiety; but if you have, you know how every minute seems like an hour.

Suddenly I thought of my match-box; and I believe I shouted as I thought of it, for a second idea came into my head.—Suppose I struck the matches about one minute, they would not only help me through the darkness, but they might guide those who were looking for me to my place of shelter.

So out came the match-box, and the next moment I had struck a light. Why I looked round the cave I can't tell; but I did; and I caught my breath, as you may suppose, when away in the dark I saw two great yellowish-green balls of fire.

I don't think I moved for a moment, and then I began to ask myself whether it was not all fancy.

So I thought I would strike another light; but the box had fallen among the snow, and when I felt for the matches they were all mixed up with the snow.

Now, what was I to do? If I went out of the cavern I should be frozen to death; while to remain in the cave, and near those dreadful balls of fire, was enough to drive one mad; so I curled myself up as small as possible, and lay shivering. I had only lain for what I now know to be a very short time, but which I took to be hours, when something soft came against my knees and elbows. I dashed out my fist, and felt it sink a foot deep in the soft snow, which I found had drifted up against the opposite side of the cavern till it fell over upon me.

So I found that I was being snowed up, and that I must either go nearer those dreadful balls, which by this time I was sure were no fancy, and which I felt certain were looking towards me through the darkness, or I must stay where I was to be buried alive.

I don't know how I came to the decision; but I did at last decide to go further into the cavern, and so I shuffled out of the way of the snow. And then I lay still again, waiting. In a moment or so, surrounded by danger as I was, I began to find myself actually going quietly to sleep. I had no notion then that sleep would have been the sleep of death.

In another minute or so I felt a warm air on my face; but I was too sleepy to move, and so I lay still.

And then I felt four weights press, one after the other, upon my body, and then a soft, heavy weight sunk down upon me. I guessed it was an animal of some kind. I felt quite sure of this, when a muzzle was placed close to my mouth.

I dare say you will hardly believe it, but in a few moments all my fear had gone, and I found myself growing grateful to this creature, for he made me so good a blanket that the heat came back into my body, and I felt no longer the strange sleepiness.

I do not at all know how long I had thus lain, when I heard a distant bark, which disturbed the regular breathings of my hairy friend, and I felt his big heart beat quicker above me. Again there was a bark, and it sounded much nearer than the first. As my blanket heard it, he uttered a half-growl and leapt off me,

The barking and the start of the animal roused me; so that I plunged through the snow, which was above my head, to the entrance of the cave. I found the whole mountains were light again, with the stars and the rising moon, for the storm was over.

But, more blessed sight than all, was that of a brave big dog, who leapt upon me, and placed a fore-paw upon each of my shoulders, while not far off I saw one of the monks coming towards me.

I afterwards learnt that when my friends missed me, and told the guide, he saw the storm coming, and said it would be impossible to turn back; that they might think themselves fortunate if they reached the monastery of St. Bernard safely themselves; and if they did, the monks and their dogs would do their best to save me. They reached the convent just as the storm began, and the monks sent out their noble dogs to seek me, though they had but little hope of saving my life.

I shall pass over my arrival at the monastery. I was welcomed so kindly that you might have thought that my friends had not seen me for a year.

They were very willing to hear my adventures; but when I came to the two balls of fire, and the heavy animal who had made himself my blanket, they laughed, and said I was giving them a traveler's tale.

They were still laughing, when my eyes fell on my greatcoat, which was hanging on a chair, and I at once pointed to some yellowish hairs sticking to it. This was proof positive, and I was more of a hero than ever.

The next morning, when all of us travellers assembled for our simple breakfast, the young monk who had discovered me had a tale to tell. Out of curiosity, he had gone down to the cave, which was a very little way from the convent, and in it he had found an immense wolf frozen, and stark dead, for the cold of the night had been intense.

I went down myself to see the poor old fellow, and I declare he looked as large as a calf; and as for his fangs, I think they would have gone through a deal board.

I begged his body of the monks, brought the skin home, and had it stuffed; and I can tell you, when I come into the room where he lies, and the sun is shining on his glass eyes, I often find myself giving a start, as if he were still alive, and as if I were still lying under my terrible blanket.

—Chatterbox.

KIND WORDS.

Henry T. Howell, Winton, Penna., writes: "So many kind words have been spoken and written of MIND AND MATTER and its able editor that nothing remains for me but to heartily endorse them all."

D. C. Dean, Bedford Station, Calhoun Co., Mich., "MIND AND MATTER is the only paper I know of that takes a decided stand to sustain the Truth and Spiritualism. I have for years taken the *Banner of Light*, yet I did not like their (as it seems) standing on the fence."

Wm. D. Akers, Spring Valley, Wis., renewing subscription writes: "I am glad in my soul that such men as yourself exist. Go on, dear brother, and do battle for truth. God I know is with you in truth, and may your arm become stronger and stronger and your good heart warmed continually with the inspiration which comes from above."

John H. Devers, Nederland, Colorado, writes: "I thought when you started MIND AND MATTER, that, in mining parlance, we had struck it rich; but I find, after reading it, from No. 14 to the present, that we have not only struck it rich, but have struck a Bonanza. It improves with every issue. Go on with the good work; speak your mind to both friend and foe, openly and above board. Wishing you the success you deserve, and which I feel sure you are receiving, I remain yours for the truth, no matter who gets hurt."

Frank A. Hoxie, of Mifflin, Iowa Co., Wis., forwarding subscription, writes: "Having lately received a few copies of MIND AND MATTER, with which I am well pleased, I made up my mind that I can hardly live without it, therefore must have it, and as long as it continues to be as good as it is at present I will remain a subscriber. You are doing a grand work in upholding the good and true mediums, whose honesty and integrity could not possibly be questioned. Some of our very best mediums have been sadly abused, and the misusers should be reprimanded. Why do some people wish to obstruct the only channels through which we can and do hear from our loved ones. Success to you."

Harry Rice, of Mantua, N. J., writes: "Feeling like saying a few words, I do so. I read carefully every issue of your paper and like it very much. It is very proper that you should date your paper M. S. 32, instead of perpetuating the 'in the year of our Lord' nonsense. I think that all papers advocating free thought should try to find a better way of dating than add to the number of the years 'of our Lord.' Those lectures by Mrs. Shepherd and Mrs. Fox, published a few weeks since in a supplement to MIND AND MATTER, were very good. I think if you publish Mrs. E. L. Watson's lectures in MIND AND MATTER they would be read closely. Jay Chapell's 'Views on Foot' are interesting. I hope they will be continued from week to week hereafter. I wish 'Blackfoot' would magnify the next paper sent me."

Mrs. P. D. Bradbury, Bradford, Maine, writes: "In answer to my last remittance I received picture 'Orphans' Rescue." To me it is beautiful. Many times during my mediumship scenes have been presented to my spirit vision that the picture reminds me of. I again renew for MIND AND MATTER; as long as I can earn a dollar I must have it, if I go without bodily comforts; it is far better than to starve the soul. I have been a medium eighteen years, and you, as an editor, are our first true defender. You take off your gloves (if you ever had any on) and go to work in earnest. Yours is the only paper I have ever taken that dares to deal openly with facts and give us the whole truth as you receive it, and leave the result with the powers that surround you without fear or favor. I also received magnetized paper. My thanks to Bro. Bliss and Indian brother. May angels bless you both in your noble work for humanity. Please find enclosed \$1.09. I wish it was five dollars, and it would be if I had it. Yours for truth, let it come as it may."

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For Mind and Matter.

THE TRAMP'S APPEAL.

AFTER THE CHRISTIAN HYMN, "I'M A PILGRIM AND I'M A STRANGER."

I'm a tramp, and I am weary;
I would tarry, I would tarry here to-night!
Do not deny me, for I'm a stranger;
The night's chill air is fraught with danger;
I'm a tramp, and I am weary,
I would tarry, I would tarry here to-night.
He whose cradle was a manger—
Who was once a weary tramp in Galilee—
Was full of pity for suffering mortals:
Will his adorers now close their portals?
I'm a tramp, and I am weary,
I would tarry, I would tarry here to-night.
"As to the least of these ye've done it,
So have ye done it also unto me."
Would ye deny him, were he surprising.
A thoughtless people, himself disguised
As a tramp, all weak and weary.
Who would tarry as a stranger for a night?

EXCERPT.

Trenton, N. J., 2d mo., 8th, 1880.

MIND AND MATTER FREE CIRCLE.

ALFRED JAMES, MEDIUM.

MONDAY, Feb. 2d, M. S. 32.

After an invocation the following questions were asked and answered:

Question. Why do inspirational speakers pray or invoke a blessing of God, in whom they do not believe, their God being the spirit of nature, or the law power governing nature?

Answer. All inspirational speakers, and in fact all speakers, usually commence their discourses by an invocation, simply for this reason—that it is necessary. Nothing is lost by awakening the sense of piety in the human breast. That which appeals to the spirit nature never is called upon in vain. If we look upon this merely in the sense of propriety, it is well enough; but what man or woman can claim to know anything of the great universal spirit? We may know by what we see—by what appeals to our senses; but can not understand the mysteries of stellar space—therefore, before this great power; this great something that appeals to our inner nature; we bow our heads in admiration and awe. Where is there a human being, whose inner nature has become so dead, that it will offer any objection whatever to calling in the voice of inspiration? As we understand inspiration, it is that which lifts up; drives away prejudice, bigotry and error, and lets in the sunlight of truth. And in conclusion, every inspirational speaker that addresses this "Great First Cause" appeals to the beautiful; therefore, there is no antagonism between the Great, Incomprehensible Unknown and the so-called God of Nature. They are the same; we only give them different names.

Q. If only one of the so-called mysteries and one of the so-called miracles can be exploded by man's reasoning powers, may not all the so-called mysteries and miracles be exploded by the same process?

A singular question! One that would lead you by bypasses away from the voice of eternal truth; and for this reason if one of the faculties of your body refuses to act, then you should destroy the whole. If one idea that you can conceive is wrong, then you must destroy the whole fabric. If one single atom of matter that makes up this great universe is not exactly according to your reason, rightly shaped; then you must destroy that atom; and by destroying that atom, you destroy the whole. I would ask is this logical? Can it by any possibility be true, that because a certain text untruly says, "Elijah went to Heaven in a chariot of fire," that all the rest must be incorrect and untrue? No indeed. Each man and woman receives as much as his or her judgment will admit of. They realize certain possibilities. Even so-called facts differ in their application. We can, according to our individuality apply them to our own circumstances; and therefore each may differ in their interpretation. So do not think, because truth and error are mixed that when you destroy one error, you have destroyed all there is of error; because what is known as error, frequently becomes of use, when properly understood and applied. There is not one person within the sound of my voice, to-day, that could, if a certain fact was to take place, now and here, but what would see it each in a different light. If a so-called miracle were to take place in this room, there would be as many different interpretations, as there are individuals here to see it. You may explode, (or think you have exploded) certain miracles, but you have only exploded them in your mind; perhaps the next person you attempt to make understand, what you think you understand, you find they see it in quite a different light; and in ages to come, when the car of progress has gone on and on, you will still find men or women who will "hug" these exploded theories, and will stake their future happiness upon them, for this reason that they have not kept pace with their age.

Q. If the horns of the rams of "Old Theology" got broken by butting against the sides of Spiritualism, what will be the consequence? Will not the priest's and minister's occupation be gone for want of weapons?

A. It is far more easy to fill the human mind with prejudice than it is to eradicate that prejudice. Therefore, the day when ministers and priests become defunct is not so near as many expect. You are over sanguine in your conclusions. It was said by a Catholic Priest (and well said,) give me the boy and girl till they are twelve years of age, and you may have the man and woman. In this place there is nothing of such interest to speak of as this. Why do you let your children be instructed in, and have their young minds filled full of Orthodoxy? Do you think you can eradicate these germs? I tell you they will bring forth fruit, that will cause you tears of repentance in your after life.

Only think of the difficulties that a young man has to surmount when his young, pure mind is poisoned with this "blood doctrine" of atonement! Only think of the awful, sacrilegious idea of murdering an innocent man to atone for the guilty! There is not a mortal within the sound of my voice whose inner nature does not revolt at such an idea. Therefore surely you err when you do not guard your children from these poisonous germs—mental germs—that will come back upon you with terrible force in your after years. To finish this answer with a last sentence—if you want to destroy priests and ministers, do it rapidly! Let each one of you say: Reason is my guide; reason is my Savior; I will think and act for myself. Do this, and theologians will soon be begging their bread.

This ended the questions and answers. The following communications were then given:

MARGARET GIBSON.

SIR:—I had fulfilled my full time here. I had lived to see all my children grow up. I had nothing to bind me to a mortal life any longer. I was glad of the change; for it enables you to become clear of all your physical infirmities, and I think it is a wise provision of the great Creator that the spirit can leave this old temple when the latter becomes decayed. In this after-life there are a great many spirits like the one that preceded me who are very positive in their belief and disbelief; but in reality these are but the dross of a mortal life brought into the spirit state. Never enter the spirit-life with any particular belief; but enter it with a desire to know all and to improve thereby. This is the kind of spirit to bring to the spirit-life. I had my religious opinions, but I have found that religion is only the outgrowth of your mortal life. If you are born in one-part of the world you have a very different faith from that which you would have had if born in a different part. But the question that comes home to you in spirit is, how much good you have done while on earth.

This is to my husband, daughter May, and some grand-children of mine at Quincy, Mass.

MRS. MARGARET GIBSON.

GEORGE J. YOUNG.

GOOD AFTERNOON.—When a man comes to die he can find plenty of advice, but very little solid information; and when I left here, I had an idea that no fellow knew anything about it. But I have seen that it is necessary to alter this idea in favor of Spiritualists, for I believe they are the only people who hold communication with the other side of Jordan. It is a fact that man can return, if he wishes to. But the first question on returning that occurs to me is, whether it is going to benefit me as well as others? I find that this is the law that governs. All true spirits try to benefit others, and this benefit reacts upon the one bestowing it.

My spirit advisers, when I was here in a mortal state came around me with words something like these:

"Jesus can make the dying bed
As soft as downy pillows are."

Well, the dying part I must object to, but the awakening hereafter that is what bothered me. This belief of being saved by another is very pleasant, and I do not wonder at people retaining it; but when you come to find out that it is not so, all the pleasantness dies out of it. We must all be the arbiters of our own fate. We must each one build wisely here. Try to reach all that is good and pure and you will receive a first-class reception on the other side. I was always a punctual man. "A bird in the hand is worth two in the bush" was the rule with me. I want to tell you this! never build on anything but your own right acts and then you will be all right.

As for sending any personal test to my friends, it is too much like making private affairs public.

GEORGE J. YOUNG,

N. Thirteenth St., Philada.

SIMON KENTON.

HALLO!—How do you do the business polite when you came here? Well, I'll say fine day. You've made some lively changes here since this old hoss travelled around. There were plenty Indians, bear's meat and bear's grease here then. Well, between scalping Indians and raising a little corn this life of mine was passed. I am glad I lived in those times. It just suited this child. If I had lived in your times I don't know what would have become of me. I don't like this civilization. Well, I was a Methodist. I liked that religion because it sets your blood to circulating. I think for a real good old camp-meeting state there were not many could take me down on a regular hollering business. You may think I am an original. Well, of course I am. I always wanted to be original. I had an original way of praying—an original way of eating—and, I think, I died in an original way.

Well, to all my old friends and relations, all out through old Virginny and Kaintuck, I want to say that all they've got to do is, to keep their consciences clean-washed and they will have a bully time here. We'll all meet in the sweet by-and-by.

SIMON KENTON,
Lexington, Ky.

HON. FRANK KELLOGG.

GOOD AFTERNOON.—All men accumulate so many facts in the course of a mortal existence and frequently risk all upon those facts. No class of men are more ardent in their chase after riches and fame than politicians. Why? Because politics creates a thirst for more power; and anything that will further this desire for power they are willing to do. When you are among any certain class of men you can be no wiser than they are intellectually able to understand you. If you attempt to be, you will lose your pre-eminence and power among your constituents; and they will say: "We do not want a representative who is too big for his boots." Politicians, therefore, have to be very circumspect in their movements and to endeavor to adapt themselves to all kinds of conditions, and if they do not learn this, they invariably fail.

I was interested, when here, in forwarding everything that I thought would benefit humanity. But I found that if I wished to succeed in this great race, that I must not bring my views forward too prominently, and I was obliged to do what good I did in an underhand way. In the spirit-life individual interest seems to be the aim of most spirits. Each one desires to bring about what they think is true; and, in fact, this makes almost as much confusion in the spirit-life as it does in the mortal. By meeting as spirits and mortals and comparing our different interests, and trying to bring these together for the benefit of all, we can make both states of life mutually beneficial to the race. As you understand the way of spirit control, I hope you will give the spirits more chance to act, and in that way we shall all be finally happy.

HON. FRANK KELLOGG,
Kelloggsville, near Alliance, Ohio.

REV. HERMAN BISBEE.

GOOD AFTERNOON.—This is strange, and according to my belief somewhat unnatural. I never could have believed that a man could return to this earth after death. My idea of it was this: that the good had no desire to return, and the bad could not if they would. Although I had seen somewhat of spiritual manifestations I had an idea that they were the effects of some unknown force contained in the human body; and my reason for this was, that the spirits or what purported to be the spirits, were never clear in their views. It seemed to me, on my examination of Spiritualism, that it was an *ignis fatuus*; now I had it and then I had it not. In fact the phenomena of Spiritualism had not yet unfolded enough to admit of such

a critical investigation as mine was. An idea may be young; it may not yet be developed; and it is necessary to know that Modern Spiritualism is in its infancy. If I in my mortal life could have had one spirit to come and converse with me as clearly as I can converse here to-day, it would not have been long before I would have been a Spiritualist. But if I was not one, I had advanced this far on the road. I had become a Unitarian and I think that was the next step to Spiritualism. But the sum of all of it that is truly valuable is, just as much of it as is experienced in you and us. All outside beauties may be well enough in their way; but they are transient and evanescent. But inside of us there is something that cries out against this limitation. It asks, and oh! so eagerly, for a broader development. It seems as if it could comprehend everything and yet the limits are so narrow. This is the voice of the Eternal Spirit. This alone is enough to prove to every man and woman that they have an immortal spirit, and it is the duty of every mortal to elevate the spirit while here. Every truth, the knowledge of which, the spirit gains here is so much gain in happiness in the spirit-life. Intelligence, affection, development of all the facilities, these cry out for more and more. Open wide the gate and let the sunlight of eternal truth stream into every benighted mind. It is so easy to preach, but it is hard to practice what you preach, for the reason that every man can see the failings of their fellow-men before they can see their own. Perfect yourself and then you will be able to make others perfect.

It is but a short time since I passed to spirit-life. Many friends in Boston will be glad to hear I am still alive—they will be glad to hear that I endorse Spiritualism. My reason for doing so is simply because you Spiritualists keep the door open between the two worlds. I will also say for this circle room that I am truly thankful that there is no difference made here between the enlightened and the unenlightened. There are no prejudices here to prevent any spirit from telling its experience. These experiences are all valuable to you, because it will not be long before you will be one of them. If you meet with incorrect statements at times, remember you will be glad sometimes to see and converse with your friends. I was latterly a Unitarian clergyman of Boston.

HERMAN BISBEE.

Second Society of Spiritualists of New York City.

NEW YORK CITY, Feb. 9th, 1880.

Editor Mind and Matter:

At a regular meeting of the Second Society of Spiritualists of this city, Dr. Wm. White presiding, it was unanimously voted to invite our friend and brother Rev. Moses Hull, formerly a noted Second Advent minister, to occupy our rostrum during the time that Prof. Wm. Denton speaks in Paine Hall, Boston.

Mr. Hull has accordingly named Sundays, Feb. 22d and 20th, as the first dates he can be with us. The New York Friends are particularly invited to hear him. He has undoubtedly done more good, and by his forcible arguments and thorough knowledge of the Bible, made more converts to Spiritualism than any other man living.

I remember, sixteen years ago, being one of an immense audience in one of our large Western cities, gathered together for the purpose of listening to Mr. Hull; it was at that meeting I first heard the truths of Spiritualism logically presented. I purchased from Bro. Hull my first copy of the *Warrior of Light*, and through him and it I became an earnest investigator of the claims of Spiritualism. It was not long before the conditions were such that my dear spirit mother came and manifested herself to me; the identification was perfect; she was fully described; conversed with me on subjects with which no one but her and myself were familiar, and finally wrote me a communication in her own peculiar handwriting. This is only the commencement—it is a long story of positive evidences to me of immortality.

I wish here to publicly thank Brother Hull for going to Milwaukee, and for so clearly and forcibly preaching the gospel of Spiritualism. His discourses in Republican Hall, Feb. 22d, will be "A Comparison between the Evidences of the Resurrection of Jesus and those of Modern Spiritualism" and "Biblical and Modern Spiritualism."

Mrs. M. S. Townsend Wood will speak for us at Republican Hall, 55 West 33d street, Sunday, Feb. 15th, morning and evening.

ALFRED WELDON, Sec'y pro tem.,
Second Society of Spiritualists of N. Y. City.

Dr. R. C. Flower,

Principal of the Spiritualist and Magnetic Healing Institute of Alliance, Ohio, the largest Institute of the kind in all the West,—will clairvoyantly examine and treat all kinds of chronic diseases, while in this city, during the month of February. Consumption, Cancer, and Female Disease made a specialty. Those from a distance wishing an examination can enclose two dollars, with a lock of hair, and a statement of age, height, weight, sex, temperature of skin and feet, which will insure an immediate diagnosis. Dr. Flower asserts positively that he can cure consumption and cancer, and his numerous and constant cures warrant the assertion. Office and office hours will be announced in the next issue of this paper. For the present all communications should be addressed to Dr. R. C. Flower, care of MIND AND MATTER, 713 Sansom street, Philadelphia.

S. S. McMERRICK, Buffalo, N. Y., renewing subscription, writes: "We cannot do very well without MIND AND MATTER. We think that your 'Experiences with the Spirit Enemies,' is worth the price of the paper."

D. HITCHCOCK, Syracuse, N. Y., forwarding subscription, writes: "Having read a few numbers of MIND AND MATTER, I am very much pleased with it, and hope you may be spared to conduct it until Jesuitism becomes extinct."

A. L. FORMAN, Milton, Ill., writes: "Enclosed please find the money for three new subscribers to MIND AND MATTER. I have no doubt that if the paper continues as good as the paper before me, they will all continue to take the paper. I like your paper very much; and will do all I can to spread the truth by circulating MIND AND MATTER."

J. J. MILLER, Millersville, Mo., forwarding club, writes: "Allow me to say that the friends in this section are generally well pleased with your paper, and the bold, manly stand you have taken in behalf of all true mediums—analyzing closely both spirits and mortals, and exposing error and falsehood coming from either side of the river. Go on, kind brother, you have the approbation and kind regards of many thousands unknown to you."

Report of the Northern Wisconsin Spiritualist Convention, held in Omro, Jan. 23, 24 and 25, 1880.

The meeting was called to order on Friday at 2 o'clock P. M., by President Lockwood, with the attendance smaller than usual on the first day of the convention. Afternoon spent in conference. W. F. Jamieson, President Lockwood and others participating. The key-note of the meeting was sounded at this session, which was closely followed throughout the meeting, i. e., the difference between Spiritualism and Materialism. Evening-Masked ball. Saturday morning—Meeting called to order, with members considerably increased. Short conference; after which W. F. Jamieson gave very interesting lecture, entitled "Have we a right to change our minds;" a very fine effort and well received. Music by Mr. Lockwood.

Saturday, 2 o'clock P. M.—Meeting called to order by the President. Conference; after which Mr. Lockwood gave one of the finest and most logical lectures ever given in this place: giving his reasons for leaving the materialistic and coming into the Spiritualistic field. He was loudly applauded by the Spiritualists at intervals throughout the entire lecture.

In the evening W. F. Jamieson spoke on "Materialism versus Spiritualism. He renewed Mr. Lockwood's afternoon effort, and gave many fine thoughts on Materialism, saying among other, "If Spiritualism is true, no one will be more pleased than myself;" also, "If true, the spirit is material, consequently Materialism is true."

J. O. Barrett and J. A. Talmadge arrived on the evening train and were welcomed by hosts of warm friends. Meeting adjourned until Sunday.

Sunday morning.—A goodly number present when meeting was called to order. Conference. J. O. Barrett then gave one of his concise and spiritual discourses, defending Spiritualism. Doubt, he said, was the portal of science. No discovery of truth advances without it. Perceiving Mr. Jamieson. "He (Jamieson) is not lost, but will, by and by, blossom out and be grander and better for having passed through his experience caused by doubt." At the close of Bro. Barrett's lecture he was loudly applauded.

D. L. Barnes, the Secretary elected at our last meeting, being unable to attend to the business, handed in his resignation. The Convention then proceeded to elect a Secretary to fill vacancy. Cora B. Phillips (daughter of Dr. J. C. Phillips, former Secretary), of Omro, was unanimously elected to fill the position. Session closed by singing from J. A. Talmadge.

2 o'clock P. M.—Meeting called to order. The subject of "Church Taxation," the extending of some courtesies by R. R.'s, to Spiritualist and Liberalist speakers, as to clergymen, and the bill now before the Wisconsin Legislature, prohibiting certain physicians practicing medicine were ably discussed. Committees were appointed to draft proper resolutions, and present them at evening session for action. J. R. Talmadge then gave his lecture entitled, "Who has the Truth?" Wish I could give a verbatim report of it, but suffice it to say, it was conceded by all to be the finest lecture of the convention. At its close, Mr. Jamieson arose, and in language peculiar only to himself, gave Mr. Talmadge some very flattering compliments. J. O. Barrett also wished to know where he (Talmadge) timid soul that he was, ever got the courage to go before an audience like that to give his earnest appeal for what he considered Truth. Meeting closed with remarks from President, and song by Mr. Talmadge.

Evening, 7 o'clock.—First thing presented to the meeting was the following report which was unanimously adopted: The Spiritualists and Liberalists assembled in Omro, this 25th of January 1880, do hereby resolve,—That we are utterly opposed to all laws giving one person or any set of persons the exclusive right to practice medicine and surgery in this State, and that we are in favor of giving the people the right to choose whom they shall employ and whom they shall pay without let or hindrance.

A. K. Brush, W. F. Jamieson, J. O. Barrett, Committee.

The following resolutions on the Taxation of Church Property were discussed and passed:

Resolved, That the hundreds of millions of dollars in the hands of ecclesiastic organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the union of church and state.

Resolved, That in our secular

MIND AND MATTER.

PHILADELPHIA, SATURDAY, FEBRUARY, 11, M. S. 32.

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J. M. ROBERTS

PUBLISHER AND EDITOR.

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One " " 1/2 hour. " " " " " 3.00

Mind and Matter Free Circle.

We will, on Monday afternoon next, at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

Our Premiums.

Steel-plate engravings of the "Birthplace of Modern Spiritualism," "Homeward," and "The Orphans' Rescue," are choice works of art. Each subscriber, old or new, has a choice of one free. Any present subscriber sending a new subscriber's name is entitled to one free. Let each subscriber favor us with a new subscriber and thus possess both pictures free.

Read description of pictures and full particulars on another page. A little effort on your part, small in comparison to our efforts, would triple our list of subscribers in sixty days.

A SPIRIT'S VIEW OF THE SITUATION.

In our last issue, we gave our views in relation to the Editor-at-Large propositions of the *Banner of Light* and *Religio-Philosophical Journal*, strongly deprecating the lack of wisdom and propriety which those contemporaries displayed in that connection. On the morning that we went to press, at a customary morning sitting with Mr. James A. Bliss, our friend Mr. A. P., and ourselves, received the following communication, purporting to come from the Spirit of N. P. Talmadge, formerly Governor of Wisconsin, and a most able and distinguished public citizen. Governor Talmadge, in the early days of Spiritualism, stood forward, side by side with Senator Simmons, of Rhode Island, Judge John W. Edmonds, of New York, Professor Robert Hare, Professor Mapes, and other distinguished men, in determined defence of the new dispensation of truth, against its frenzied antagonists both within and without the so-called Christian Churches. The communication comes at a time when its appropriateness will not be questioned. In point of wisdom and force, it is not unworthy of the able man from whom it purports to come. We challenge for it the attention of the editors of our Boston and Chicago contemporaries, as well as their non-descript assistant Editors-at-Large; and ask them to take issue with any part of it if they can. Should they not do so we shall conclude that they cannot. The communication was as follows:

"Is Spiritualism a man made movement? This question can be answered satisfactorily to all; not from the spirit-world, but directly from mortals—spirits in the flesh. I will here ask a few questions:

"Did Spiritualism or the phenomena of Spiritualism come at the beck and call of mortals in the flesh? Have mortals, at any time, been able to force a single spirit manifestation from the spirit-world? Can mortals by artificial means produce an independent manifestation? Can they by the use of the forces in nature produce the faintest rap? Has it ever been tried? Has the experiment been made? If so, who has made the experiment? the ignorant or the scientists?

"Then, as spirits producing this positive proof of an after-life by performing something that to you appear supernatural, but to us natural, we claim the right as spirits to produce these phenomena at such time and place as we see fit. Do not understand me that I would come in a dictatorial spirit. I am here to show, if possible, how weak mortals are, at the very best possible estimate you can place on them; and, if possible, to divert the movements of those who have attempted to cramp us into their own narrow souls and to hold us as prisoners struggling to give a little light from the life beyond."

"If mortals cannot produce an independent manifestation, as all Spiritualists will admit they have observed; then they must give credit to the spirit workers of possessing a knowledge that is in a measure superior to theirs.

"Now, as we rightfully claim to produce the manifestations; what shall we think of those who rise up and stand in this position of opposition to us? Forgetting all laws of common decency and respect they approach a cabinet. I seek to return as a spirit in materialized form. The first word that greets me, as I struggle through opposing conditions, is: 'What is your name?' spoken as though I was a Feeble Islander. 'Where were you born?' 'Who are you?' 'Give me a test to prove your identity.' As a general thing, spirit possessing a spark of self-respect will observe that he is casting his pearls before swine, and will retire in disgust.

"We return to those who have been elevated by strange influences to positions as editors of spiritual journals. As I look at them I find them in many instances persons who pay more regard to knowing whether they have a full money drawer

to pay their printer's bill, than to the truth. We find them rising in egotism and saying through their papers, 'I have a right to control these manifestations. The spirit-world must come through its medium, to satisfy me. I am the pope and the ruler here and whosoever claims mediumship and will not force spirits to come in such a manner as I prescribe; off goes their heads and their bodies to the dogs.'

"Ask if this is right? If this is treating the medium who is innocent—who stands between the two combatants—that, that medium should be treated with contempt, for our difference of opinion?

"The attempt has been, and is being, made, to divide Spiritualists. It is amusing to those who have passed beyond the death condition, to observe the attempt made to control those who have been divested of mortal existence and have taken on themselves bodies formed of their own deeds while in the mortal-life. It is amusing for them to see the attempts made to gobble Spiritualism, and control it for their own personal and selfish ends.

"The rap that came to you over thirty years ago, comes, to-day, in precisely the same way. The spirit control of thirty years ago—the independent voice and other physical phenomena, are the same, to-day. Stand on that platform. You are resting then on the pure Spiritualism given by the Almighty Father of the universe. Any attempt to lead you from that demonstration is the work of old theology and intended to strangle the modern babe of Bethlehem—Spiritualism—the babe of Rochester. Stand by the old platform, as I endeavored to stand by it and meet the enemy in the field fairly and squarely, at all times, though it takes the last drop of blood from the veins. Let your battle cry arise, 'Spiritualism against the world.'

We here asked him if he had had any part or lot, as a spirit, in the so-called *Editor-at-Large* affair. He replied:

"It is the first I ever heard of the matter. I am speaking as an independent spirit. To the question, 'What will be the future of Spiritualism?' He replied: 'That question is a question that puzzles me very much. The future of Spiritualism will ultimately be the drawing of mankind together as one man and one woman—the development of love and charity to all—the absolute positive materialized spirit form in your presence—and the rapping over the grave when the body is being deposited there.'

"Spiritualism is in its infancy. It has been for thirty-two years silently sowing its seed, and if the seed-time produces such commotion, we ask you, what will be the result when the harvest comes? Spiritualism will overspread the earth—will drive into the dark ages all forms of superstition—steeplets will be razed to the ground and the buildings used as churches will be used for the benefit of mankind, and not for their destruction, body and soul. The time will come when to be a Spiritualist will be a prouder title than that of king; and to be a medium, a prouder title than that of prophet or seer. Farewell.

N. P. TALMADGE.

That the above communication came from the spirit of N. P. Talmadge we do not certainly know; but that it is the protest of a highly intelligent spirit friend of Modern Spiritualism against the folly of mortals who set themselves up as qualified to dictate to the spirit world, as to when and how through whom they may come, is very certain. Is it not about time that those who claim to teach Spiritualism, and to represent it as a great progressive movement, should recognize and follow the spirit workers, as spirit Talmadge calls them, in pushing on this grand dispensation of truth.

We recognize the force and acknowledge the justice of that protest and demand of those who reject it, that they will show some plausible reason for their otherwise irrational and unspiritualistic course. If they cannot do it, let them talk less about their right and ability to lead and control the spiritual movement. Especially do we call upon those who have been endeavoring to divide Spiritualists into factions and parties, and to crush out all mediums that will not put themselves in antagonism to those who are their guiding spirit controls, to cease their interference with the efforts of the spirit-world to bring the truth to mortals.

We have determinedly contended that those who were pursuing that inconsistent course, within the spiritualistic lines, were more effective in their hindrance of the growth of Spiritualism than the open enmity and opposition of those who directly seek to arrest that growth. In this view we are fully sustained by the powerful intelligence who gave that communication.

How long must truth be made the pack animal to carry all the pride, selfishness, conceit and ignorance that can crowd upon it? Not much longer, if the keen blade of satire and the sledge of reason can lay all these spiritualistic incubi in the dust. In Spiritualism there is no proper place for self-worship. Those who think to use Modern Spiritualism to exalt themselves above their fellows will find themselves badly hurt; for they will not climb very high before their heads will become dizzy and they will fall to their great if not fatal injury. If ambitious, keep out of Spiritualism, for there can be no caste or class or faction or party in it. So say the spirit workers, and we say amen.

SPIRITUALISM is making rapid strides in Philadelphia. Two large societies now hold regular meetings with their halls crowded to their utmost capacities, with attentive and appreciative audiences, and the most radical discourses are looked upon as the "thing needed" at present. The secular press no longer dares to publish slanders against mediums and Spiritualists; and "exposers" have taken a back seat, and are no longer heard boasting that they can show up all mediums. Truly the world moves.

FREE-MASONRY AND THE CHURCH.

Robert and Richard were two pretty men,
That lay in bed till the clock struck ten;
Up jumps Robert and looks at the sky—
"Ho! ho! Brother Richard, the sun's very high!"

—Mother Goose's Melodies.

The alleged discovery of Masonic signs on the base of the obelisk about to be transported from Egypt to this country, has called public attention to the subject of Freemasonry, and especially has set Masons themselves to looking into the foundations of their Order. The subject, which has been freely discussed in the papers, is mainly interesting to Spiritualists in its theological aspect and particularly in its bearing on the question of the mythological origin of Christianity. "Masonry" as Col. Thomas Picton of the Order of Memphis, has not hesitated to proclaim through the *N. Y. Herald*, "is an effort to bring all mankind to a common religion, and the researches of Masonry are intended to harmonize the mysteries of Christianity, Paganism and Judaism; for the most scholarly Masons hold that there is only one religion and that that religion is the worship of the Deity under the symbol of the Sun. The symbols of the various religions are different, but they have the same meaning. For example the legend of Hiram, the legend of Arthur, and the legend of Christ, are the same." The learned and gallant Colonel has here let the cat out of the bag and no mistake.

We are apt to think it wonderful that the ancients should have invented the story of Osiris and Isis, of Hercules and his twelve labors, of the death of Adonis and his coming to life for six months of every year; and we deem it impossible that Christianity should itself have merely a legendary basis; but the rise of modern Masonry and the invention of the mysteries of the third degree should teach us better. The twelve companions of Master Hiram unquestionably correspond to the twelve zodiacal signs, or the twelve months of the year. The three treacherous craftsmen are the three winter months which slew him. In fact he is our old friend the Sun in a new dress, or rather two new dresses, for to the Jacobites, who are said to have invented this legend, Hiram Abiff was also the murdered monarch Charles I, and the sons of the widow were the Queen's adherents. The King of Tyre was the King of France, Solomon was the Church, Hiram's three assassins were the three kingdoms, England, Scotland and Ireland. In other words Masonry, like the Bible and the Koran, can be fashioned like a nose of wax, and each generation gives it a new twist.

But however recent the myth of Hiram the Good may be, Freemasonry, like Catholicism, is in its essence, as Col. Picton acknowledges, a relic of the primitive religion of humanity, namely, the worship of the Creator under the symbol of the all-seeing Sun, and, we may add, of the life-giving organs of sex. That primitive religion had its necessity, its sanctity and its right to existence in the need which those of the human race who first emerged from the state of barbarous ignorance into reason, intelligence and science had to protect themselves from the incursions of their cousins, the monkeys, baboons and wild men of the woods, with whom the conflict was continually the struggle of wit against brute force, and who were only to be kept aloof by stratagem, overawed by mystery and ruled by terror. To keep off these it was always the first care of a Master Mason to see "the lodge properly tyed." Hence the mysteries of the ancient Egyptian, Jewish and Christian religions—which, in their inner meaning, are identical with the celebrated Elusian mysteries of Greece, the Dionysian mysteries of orgies of Bacchus and the mysteries of Freemasonry—are now-a-days no mysteries at all, being quite as accessible to the general scholar who is free but not "accepted"—and a good deal more so—than to the average entered apprentice, fellow craft or master Mason at a modern Masonic lodge. All these mysteries or secrets are only so from the natural and insuperable difficulty of communicating the great truths of astronomy to the vulgar, from whose savage fangs science was formerly obliged to hide herself under the cloak of mystery. Thus, when the dark chambers of imagery pertaining to the lower degrees are passed and the perfect Mason is made a citizen of the New Jerusalem, he finds all signs, symbols and sacraments are passed away. "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." In other words, the temple of the religion of the future is the temple of Nature; and the Lamb, the personification of the Sun triumphing over the grave at the vernal Equinox, is the light thereof. The time is coming when mystery shall cease; when the nations of them which are saved shall walk in the broad daylight of truth; when men shall no longer stumble at the word, that is at the I. N. R. I. written over the crucifix, but shall understand the passwords, *Iam, Nour, Rouach, Iberocat*, which simply signify the four elements, Water, Fire, Air and Earth, over which the four archangels were imagined to preside. Their names—Asured, Casmaran, Tarlind and Furlac—are also passwords in Masonry, the meaning of the mystery being that the Being who is represented as hanging below the word I. N. R. I. is the personified genius of universal nature. "For in him," says the apostle, "dwelleth all the fulness of the Godhead bodily;" and all the elements, Fire, Air, Earth and Water, which make up and constitute the Pleroma or fullness of the Godhead, are equally affected by the

position of the God of Nature—that is, of the Sun when upon the Cross of the Equator.

These critical points of time, the Vernal and Autumnal Equinoxes, when the harmless one and the just is crucified, are the two covenants, represented in Masonry by the two columns Jachin and Boaz; Faith being the eastern pillar, Charity the western pillar and Hope the Keystone of the Royal Arch. The Masons of the present day pretend that Boaz and Jachin were Masons employed under the direction of their grand master, Hiram Abiff; Boaz, the column on the left, being the name of the master of the apprentices in the Masonic mysteries; Jachin, the column on the right, being the name of the master of the fellow-craft Masons in the same mysteries. These allegorical pillars, however, the "perfect" master is instructed, are "crossways," that is equinoctial points, the coming together or covenants of the path of the Sun with the Equator. The one is Spring, or the covenant of works, when men must cultivate the earth; the other Autumn, the covenant of grace, when they are to enjoy the fruits of their labors.

In other words, in the last analysis, the mysteries of Masonry, like those of theology, resolve themselves into Natural Religion, the worship of the Unknown and Incomprehensible One—the pronunciation of whose name, J. H. V. H., is lost—through his works; and for this there is no longer now, though in early ages there was, need for churches, lodges, temples, idols, sacraments, passwords, symbols, secrecy and mystery. When the New Jerusalem shall come down from heaven "the gates of it shall not be shut at all by day, for there shall be no night there." All shall know the Lord; and the angels shall shed the light of truth into the dark places of superstition and shall bring to earth that spirit of love which is the breath of God himself.

As a needful preparation for this coming Millennium, we repeat, both the Church and Freemasonry were necessary in the past, even as slavery and polygamy—now called the twin relics of barbarism—were once a step forward in the march of humanity. All these institutions indeed afford striking examples of the survival of the fittest, and they shall also be examples of the extinction of the unfit; for if Freemasonry and Popery cannot adjust themselves to modern society and modern science they are doomed to perish. For ages they worked harmoniously together, the Masonic fraternities being organized under church patronage, and transmitting from country to country and from age to age, by symbolic architecture, the inner secret of the church, namely, the worship of the Infinite One under the symbol of the Sun in the heavens, the Lord of glory, and also of the organs of sex, the earthly types of creative power. Fortunately for the human race, those once friendly powers, who thought to make a monopoly of knowledge, have quarrelled, giving the humble and honest seekers after truth an opportunity to come by their own. It was an unlucky day for the Church when the Pope, forgetting that he was a Fraud himself, uttered a Bull of anathema against Masonry and other secret societies which refused allegiance to the Holy See: for to-day, taking Christendom at large, the Masonic Order is the strongest barrier that the modern spirit can oppose to the return of the ideas of the past. It is in France, the centre around which group themselves the free-thinkers of all classes of society; and the Lodge, whose terrible mysteries can be penetrated by any one who thinks proper to buy the works of Clavel, Des Etangs, or Ragon; is a place of arms erected against the innumerable confraternities organized by the partisans of obscurantism.

It is a pity that the Masons of the United States have not known how to preserve themselves from the usurpation of the high grades; and that it has been so easy for charlatans to make us adopt absurd and unhistorical legends about the crusades, the Templars and the Masonic Knights. Our only excuse is our imperfect knowledge of the ancient world and the less pardonable example given by the Masons of Europe. It is to a French Jew, Brother Stephen Mori, that we Americans owe the first importation of the high grades in 1781. We, however, returned the compliment when we sent back in 1803 the *Ritual of Perfection* under another name and augmented by eight new degrees. Surely the time for all this child's play is past. The liberal thinkers of the world have a stern and terrible conflict before them, and they need all the help they can get. The best weapon against Error is Truth. Let us, then, who read these lines, not be of the number of those of whom the Grand Master saith: "Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." Let us follow the example of the continental Masons, and throw open the so-called mysteries of the Order to the world, discarding the symbols of the past, and uniting with Spiritualists to show mankind the naked Truth in all her majesty and beauty. Let us consider that the mystic Temple of Solomon—the visible universe, erected without sound of hammer or axe or any tool of iron—was built for all to see; that the divine Architect made the seas, fountains and rivers, the common air and the fruits of the earth, for all to use; and that it behoves us, as children of light, to imitate Him in whom is light and in whom is no darkness at all. With Him, of whom day unto day uttereth speech and night unto night sheweth knowledge, the true and only Teacher, there is no respect of persons, for He will

philosophy of life; to the correlation and conservation of these Spiritualists should bend their energies seeking to make practical and useful their newly acquired power. This work is indeed now the aim of many; it should rapidly become that of all. Instead of continually dwelling upon the mysteries of the spirit-world and the unexpected glories there awaiting us, thereby losing proper interest in the every-day affairs of life, let us constantly seek how we can render ourselves and those about us better, happier, more healthy and prosperous by the aid of spiritual knowledge."

How are those "manifold facts and forces" correlated and conserved by any such obstructive measures as those Col. Bundy suggests? How, when, and in what manner can Spiritualists "bend their energies" to that end, other than in the same way they have been doing in the past, and that the sensible masses of Spiritualists are doing today? Our experience in Spiritualism has taught us that there is more than enough disposition on the part of Spiritualists to follow in the wake of the Christians religionists of the various sects, and the soulless Materialists, to be "continually dwelling on their selfish worldly interests, and entirely too little disposition to dwell upon those things that so deeply concern their eternal spiritual welfare." It is not a failing among Spiritualists, any more than among their secret and open enemies, to err in that direction. Col. Bundy is not an exception to that prevailing tendency. It is because he thinks he can substitute words for actions, and make them pass current as proof of sincerity and honesty on his part, that he is laboring so hard to beguile the minds of those he hopes to use to render him "happier and more prosperous." But it will not answer the purpose intended. Hypocrite and traitor is expressed in every word that falls from his lips or flows from his pen in relation to the cause of Spiritualism.

We ask our readers to bear with us while following this editorial traitor and would-be usurper to his downfall. It is a necessity, if Spiritualism is not to be driven back by those whom Col. Bundy is seeking to combine against it. Join us in commanding a half of this insidious and destructive opposition to that great movement. Back; back; one and all of you. The spirit hosts demand it and they will be obeyed, as you will find to your shame and sorrow.

"THE EDITOR-AT-LARGE"—HUDSON TUTTLE ENDORSES AND ACCEPTS.

In the editorial columns of the last issue of the *R.-P. Journal*, Hudson Tuttle defines, endorses and accepts the position of Editor-at-Large, as the oracle of that paper, as Dr. S. B. Brittan did that of oracle of the *Banner of Light*. To show what may be expected from the supercilious but absurd assumptions of these leading Editors-at-Large we will give a few specimens of the kind of wisdom that will flow from their pompous oracular mightiness. Mr. Tuttle sets out by saying:

"A plan has been proposed by which the work of combating the opponents of Spiritualism, and extending its influence, is given a somewhat organic form. It is organic inasmuch as those who accept it, and the many who do not ostensibly, can all work for a common purpose. The outline of that plan is somewhat vaguely expressed, and at first I thought it on that account objectionable, but after more mature deliberation this very vagueness is its highest recommendation. It marks out a course for no one. It says to no one, do this or do that, but leaves each one to do that work which his judgment deems necessary."

"If it be asked, What is expected of me if I give my name to the plan?" It is answered" (by Mr. Tuttle "not vaguely expressed") to do what you can in all directions, for the extension of truth. No leader is to mark out your course, but you are left to the guidance of your own intuitions and reasons as to what you will do. Of course, all this you could do without unity with others in this scheme; yet, you could, but you would be alone, without support, while united with others you will have their assistance if you need it. Circumstances may arise which will render the hand of help a blessed reliance, and united here, you will be always sure of it."

"It is natural for men to organize in groups for associative effort as it is for them to breathe." * * * The error of organization is bringing together heterogeneous material. *

A friend, an eminent lecturer, asked yesterday, "Why is it that so many who occupy front ranks, have gone over to the Unitarian, Universalist and Methodist?" Evidently because there has been nothing offered by Spiritualism to meet their associates want. We can all write as brothers and sisters in a common cause. We subscribe to no belief, no creed, no dogmatic assertion; set up no leader, but give our best efforts, each in his own way, and seek and expect the aid of all those who are united with us. If the necessity arises of writing for the secular press, or the opportunity is offered, those who find themselves in it, or suggest the same to some one who will,

"Really, this plan which at first seemed vague, broadens out into a great deal more than being Editor-at-Large. It covers the whole field of Spiritualism, and is about the only ground on which Spiritualists can unite into an associative effect—association, not organization, is the word. True every earnest Spiritualist has been editor-at-large and a missionary. Now is offered the opportunity of blending together in this work in a manner entirely new, and partaking in no manner of old church forms or creedal plans."

"We can all work as earnestly as we please, and do all we please, and as we please, and in that work and effort be part of the co-operation and fraternal fellowship of our co-workers. Thus far the great majority have done such work gratuitously, so far a pecuniary recompence is concerned—but paid a thousand-fold in Spiritual growth—for given is the sustenance of spiritual culture."

"I do not understand the plan of work, however, to call lecturers to speak unpaid. It is their duty to speak, and of their hearers to pay them justly; but lecturers and writers should work uniminished of reward, knowing that sooner or later it will come."

"In conclusion, I understand the plan as being only a suggestive outline, dimly shadowing what may be possible, and calling for the best suggestions and thoughts of all. As such I endorse it, and am willing to labor until the shores of mortal life fade into the immortal, and I am fully united with those who have with such broad charity supported my erring steps on earth."

It is true Brothers Colby, Bundy, Brittan and Tuttle have not invited us to become one of their most anomalous association; but as they have through Bro. Tuttle called for "the best suggestions and thoughts of all," we venture to give as our best suggestion that all this "Editor-at-Large" business had better be dropped incontinently. If the mere proposition of this "scheme" or "plan" of running the Spiritual Movement turns peoples' heads and make simpletons of men who have heretofore been credited with some common sense, what would be its outcome when it is attempted to carry it into effect. We have rarely read such an incongruous, contradictory and pointless jumble of thoughts and words as is embraced in the above Editor-at-Large effusion from the pen of Hudson Tuttle. It makes manifest the fact that egotism is a deplorable calamity when it operates so vigorously as in the case of the author of "Ethics of Spiritualism." In their efforts to emulate the gowned granny at Rome, the self-constituted Editors-at-Large of the *Banner of Light* and *R.-P.*

Journal remind us of the fable of "The Frog and the Ox." A frog, envious of the huge proportions of an ox, thought he could, by puffing himself up, approximate in bulk to his bovine neighbor, an ox that was grazing beside the brook in which the frog lived. He puffed and he swelled, and he strained, all the time insanely thinking that he was nearing the point of his aspirations, when all at once his distended cuticle gave way, and the poor frog lay broadly spread out. Moral—Conceit and envy are bad concomitants of spiritual ethics.

All ye Editors-at-Large, be warned by the fate of the conceited, envious frog, lest you find yourselves as thinly spread out as was he. The whole thing is too "suggestive," too "vague," too "dimly shadowing," too much of a "scheme," too much of a plan "somewhat vaguely expressed," to warrant you in running the risks of explosion that you are doing. Better be advised in time. Adopt our best suggestion and cease to emulate that unfortunate foolish frog.

Mr. Tuttle and his inquiring "eminent lecturer" seem so greatly concerned about "so many who occupy front ranks" going over to "Unitarians, Universalists and Methodists," that they would have an association within the spiritual lines to hold these unstable friends of spiritual truth; an association of people with no belief; with no dogmatism; and with no leader. This is certainly offering an "opportunity of blending in a manner entirely new," but it is not one-half as new as it is foolish and absurd. An association, the parties to which "can all work as earnestly as they please, and all do all, and as they please, is no association at all; and therefore, when Mr. Tuttle talks of such an association, he simply shows how incapable he is of knowing what he is talking about.

We have seen enough of such associations of usurping monopolists as Mr. T. would have Spiritualists imitate, to know that his so-called scheme of association "in a manner entirely new," is in the same manner the old device of priests and demagogues to amuse and cheat the masses into gratifying the lust of the deceivers for honors, power and luxury. Spiritualism has been brought from the spirit-world to earth to put an end to all that selfish greed; and those who think it can be turned into that old rut of procedure had better take some other conveyance to reach the destination at which they aim.

But what place has Hudson Tuttle in the Spiritual Movement when he seeks to prostrate it at his feet in the following contemptuous manner. He says:

"Really, this plan which at first seemed vague, broadens out into a great deal more than being Editor-at-Large. It covers the whole field of Spiritualism, and is about the only ground on which Spiritualists can unite into an associative effect—association, not organization, is the word."

Well, Brother Tuttle, I cannot say to you, as the engineer said to the enraged bull when he charged the locomotive and broke his neck, "While your courage I admire; your discretion I condemn." This attempt to cover up the whole field of Spiritualism with the editor-at-large embodiment, or would-be embodiment of its shows, on the part of Bro. T., not only no courage nor discretion, but what is infinitely worse, no sense of propriety nor shame. When the editor-at-large boom covers the whole field of Spiritualism it will be when Spiritualists become the fools and knaves their enemies declare them to be, not before.

We regard truth as it is coming from the spirit-world, as of vastly more importance than anything that may be fastened upon it in the way of burs or defilement, as it makes its way through the woods and sloughs of earthly ambition and selfishness. We shall therefore follow her until she reaches the light of universal day, where in all her naked charms she will receive the homage of her faithful and unwavering followers. No more nonsense just now in Spiritualism, please. We have enough to do to look after the open enemy, without your nonsensical diversions in the interest of that enemy. We think we hear the roar of laughter with which Jesuit spirits make their spirit sphere ring, at seeing Spiritualists, so-called, so industriously help them destroy the truth. We would join them in that laugh if it was not at the expense of the most important cause in which spirits and mortals were ever engaged.

Stop it, or go over to the priests and demagogues, where you properly belong.

EDITORIAL BRIEFS.

UNTIL further notice, Dr. Flower will receive all visitors at MIND AND MATTER office from 10 to 12 A. M. and from 2 to 4 P. M.

Dr. R. C. FLOWER, of Alliance, Ohio, who speaks every Sunday afternoon and evening for the Co-operative Association of Spiritualists, of this city, meets with great favor from those who hear him. While listening to his sledge-hammer arguments against old theology, one would naturally ask himself is it possible that Dr. Flower ever taught the errors he now so boldly condemns, but such is the fact. He, when convinced of his errors, nobly admitted it, and now endeavors to correct them. While arraigning the Bible at the bar of reason, he is apt to call down upon him the frowns of some of those who bow down and worship that book, but he pleasantly retorts: "I tell you what is in that book, if you don't like it why get mad with the book and don't get angry with me." Dr. Flower is doing a good work in clearing away the clouds, superstition has gathered around humanity and our prayer is that he may be sustained.

W. H. POWELL, the celebrated slate writing medium, of Philadelphia, and Mrs. E. S. Powell, the well-known test medium, are located at No. 26 N. Eutaw street, Baltimore, Md.

"The Divinity of Heresy" is the subject for the afternoon discourse of Dr. R. C. Flower, under the auspices of the Co-operative Association of Spiritualists, at Assembly Buildings, S.W. corner Tenth and Chestnut streets next Sunday. Investigators should hear this lecture.

J. MADISON ALLEN spoke during January in Sturgis, Mich., closing with a scientific lecture on language and alphabets, Monday, January 27th. He spoke in Middlebury, Indiana, January 28th and 29th, closing each lecture with a psychometric test reading. He is now filling his second months' engagement at Battle Creek, Mich., the Sundays of February. Address accordingly in care of P. O., drawer 55, Battle Creek, Mich.

A new Spiritual Society has been lately formed in Trenton, N. J., and arrangements have been made to secure the services of Mrs. Katie B. Robinson, of this city, as speaker. We congratulate our Trenton friends on securing this grand inspirational medium to occupy their rostrum. Mrs. Robinson shrinks from public speaking, but she should be encouraged by Spiritualists to do so, for that is her appropriate sphere of action.

Some four weeks ago we received a sealed letter addressed to William Hawley, for Dr. Mansfield, and \$3 and four 3-cent stamps enclosed in an envelope postmarked Nederland, Colorado, but there was no name signed to the letter that accompanied them. We forwarded the letter to Dr. Mansfield, which he has answered and returned to us. The answer is addressed to "Betsy of Nederland, Col.," but the last name is not given. We have once before asked through our editorial columns for information upon this matter, and we hope that if any of our Nederland subscribers can give us any information to solve this mystery, they will do so at once.

We invite the attention of our readers especially to the beautiful poems we are publishing weekly from the gifted pen of Horace M. Richards. Mr. Richards is certainly possessed of unusual poetic gifts and he makes noble use of them by his soul penetrating appeals to the finest, purest and tenderest sentiments that can animate the human breast. May he long be spared to help to roll forward the car of progress, by his inspiring lays. To him and our other able poetic contributors we feel deeply grateful for the gems of thought with which we have decked the pages of MIND AND MATTER.

This year the United States census will be taken, and we mention the fact now, and ask every Spiritualist in the land, whatever may be his present church relations from prudential motives, to consider the propriety of answering truthfully and fearlessly, when called upon, that he is a Spiritualist.—*Texas Spiritualist*.

This appeal of the *Texas Spiritualist* is timely and most important, and we cordially second it. Now is the time to show our strength, and every Spiritualist should be proud to stand up nobly and avow the truth as to his knowledge of spirit life, spirit individuality, and spirit return. Will the *Banner of Light*, *R.-P. Journal*, *Voice of Angels*, *Olive Branch*, and other spiritual publications, emphasize the above suggestion of the *Texas Spiritualist*, the *Spiritual Record* of Chicago having already done so.

The Philadelphia *Press* says that "Dr. R. C. Flower was guilty of using blasphemous language in one of his recent discourses in this city." Would it not be well for them to specify the particular language to which they refer. Had they done so they would have treated Dr. F. and their readers with that fairness which characterizes honorable journalism. We have heard all the lectures delivered by Dr. Flower since he has been in the city, and we have never heard one word that he has said that could be regarded in any way blasphemous or even disrespectful to the Supreme Being. It is the Jehovah of the Bible that Dr. Flower arraigns, but not the Almighty Spirit. The existence of that all-governing Spirit, Dr. Flower and all Spiritualists recognize; but not the God of Hate, Revenge, Lust and Pride that Christians pretend to worship. His remarks applied only to the latter impotent conception of a deity of a semi-barbarous age and people.

ALL persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

R. C. Flower's Generous Offer.

Editor Mind and Matter:

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advise as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. Flower, M. D.,
Spiritual Healing Institute,
Alliance, Ohio.

A Chicago Medium's Generous Offer.

Editor Mind and Matter:

No. 7 Laflin St. cor of Madison St.
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS,

Dr. J. C. Phillips' Liberal Offer.

OMRO, WIS., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

DR. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

Amanda Harthan's Liberal Offer.

Editor Mind and Matter:

SPRINGFIELD, MASS., 437 Main Street.

I will give to any new subscriber to MIND AND MATTER in this vicinity, one magnetic treatment, or one medicated bath, or two inhalations for catarrh, to help you in your noble work for mediums.

Very respectfully,
A. HARTHAN, M. D.

A Philadelphia Medium's Valued Offer.

Editor Mind and Matter:

936 N. Thirteenth St.

You may say in your paper that I will give a free sitting to any person who will subscribe for MIND AND MATTER for one year from date. Any person accepting this offer must bring a note with them, from your office, stating that they are entitled to receive the sitting.

MRS. FAUST.

Mrs. E. S. Powell's Liberal Offer.

Editor Mind and Matter:

DEAR SIR:—You may say in your paper that I will give a sitting to any person who will subscribe for your valuable paper from date, as an appreciation of your kindness and the value I attach to the same.

Any person accepting this offer must bring a note from your office, to know that they are entitled to receive the sitting.

MRS. E. S. POWELL,

259½ North Ninth street.

A Vitapathic Physician's Kind Offer.

J. M. Roberts, *Editor of Mind and Matter*:

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.

268 Longworth St., Cincinnati, Ohio.

D. Highbee, M. D., Valued Offer.

BURTON P. O., Shiawassee Co., Mich.

January 26th, 1880.

To the *Editor of Mind and Matter*:

DEAR SIR:—As I desire to augment the influence of your noble paper in its efforts to sustain真理, but oft maligned and oppressed, sensitives or mediums, I make this offer through your columns. To all persons in the United States or Canada, sending me \$2.00, with age, sex, married or single, and leading symptoms of their disease, their occupation, color of hair and eyes; stating if their disease is hereditary; if married, how many children, and if marital relations are harmonious; I will make for all such a critical examination and valuable prescription, and send promptly to their full post-office address. The two dollars shall bring to them MIND AND MATTER. This offer to remain open during my ability and existence of the paper.

D. HIGHBEE, M. D.,

Eclectic Physician of 35 years practice.

PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE SPIRITUALISTS of Philadelphia, hold regular meetings every Sunday afternoon at 2.30, and evening at 7.30, at the Assembly

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J. V. MANSFIELD,
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MRS. LIZZIE LENZBERG, Trance Test and Business Medium, 88 Fourth Avenue, New York City. Sittings daily, from 9 to 12 a.m., and 2 to 5 p.m. English and German.

MRS. M. C. MORRELL, Trance Medium, has removed to 302 West Twenty-ninth St., near Eighth Ave., New York City. Circles every Wednesday afternoon at 2:30 o'clock also Saturday evening at 8 o'clock. Admission 25 cents.

POWER has been given me over undeveloped spirits and cases of obsession. Persons desiring aid of this sort will please send me their handwriting, state case and sex, and enclose \$1.00 and two 3-cent stamps. Address MRS. M. R. STANLEY, Post Office Box 668, Haverhill, Mass.

I WILL write a Psychometric Delineation, or answer brief questions, for any one sending me age, sex, lock of hair, and 50 cents, (or stamps.) MRS. H. JENNIE ANDREWS, Box 31, Bristol, Conn.

SEND AGE, SEX. If married or single, with 25 cents (stamps or otherwise) to Mrs. A. B. F. ROHRS, of Candia, N. H., and receive a spirit communication, or brief questions answered on business, development and future prospects. (The person's own handwriting is required; also a stamped and addressed envelope enclosed.)

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MRS. M. K. BOOZER, Medium for Medical Diagnosis and Psychometry, 415 Lyon street, Grand Rapids, Michigan. Mrs. Boozer cures all forms of Chronic Diseases. Diagnosis made by lock of hair or patient's hand-writing. Diagnosis, Sitting or Psychometrization, \$2. Examination and prescription, with medicine, \$3. The cure of the habit of using tobacco specially—the therapeutic often changed by one treatment. Terms, \$5 per treatment.

MRS. FANNY W. SANBURN, Clairvoyant, Healing and Test Medium. For diagnosis of disease or test, send lock of hair, giving age and sex. Terms, One dollar for examination or test, and 50 cents extra when medicine is required. Residence, Main street, Hyde Park. Address, Look Box 349, Scranton, Pa. 2-50

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Paine was born January 29th, 1737, of Quaker parents, England. Died June 8th, 1809, New York City.

Thomas Paine's portrait should be hung on the wall in the houses of the friends of religious liberty throughout the land.

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LIFE'S UNFOLDMENT.

BY MARTHA J. ANDERSON.

Not all a dream, a passing dream,
Is life's unfoldment here;
Earth's brightest glories are but gleams,
From out the inner sphere.
What hopes and longings fill the heart,
And lift the mind on high—
They tell of the immortal part.
Can never, never die.

Behold a silent work goes on,
In nature's vast expanse;
Where germs upering in beauteous forms,
By law, and not by chance;
'Tis thus the spirit's latent force,
In ceaseless action strives,
And fed from truth's eternal source,
In growth and beauty thrives.
Who clothes the lilles of the field?
And marks the planet's course?
Makes earth a fruitful harvest yield?
Renews each secret force?
The same creative power, beholds
With tenderness and love,
His noblest works where life unfolds;
Like types revealed above.
O, what a glorious destiny,
Await the human soul!
Beyond a brief mortality,
Where higher powers control.
And step by step, a starry way
Will mark its progress on;
Rejoicing in unclouded day,
Where perfect victory's won.

Mt. Lebanon, N. Y.

THE APPEARING OF CHRIST.

BY A. G. HOLLISTER.

KNOWLEDGE INCREASES.

When speaking of the time of the end, the Prophet said "Many shall run to and fro and knowledge shall be increased." The rapid developments of science, useful art and labor-saving machinery for a century past; the greatly increased facilities for acquiring and disseminating knowledge; the improved methods of communication by steam and telegraph between distant parts of the earth, which have a tendency to remove the barriers of exclusiveness and unite the interests of different peoples in peaceful industries, are indications that greater light and knowledge is now dawning on mankind than has visited this planet before within historic periods. Moreover, the establishment of benevolent institutions and aid societies for the relief of human suffering, for uplifting the fallen, assisting the unfortunate, and instructing the ignorant; and the self-sacrificing exertions made by private individuals for the common weal or happiness of their fellows, are encouraging indications that the Godlike endowment of unselfish love is also a factor in the march of improvement.

The means at present possessed for detecting and exposing crime; the necessity that many feel of confessing their crimes, with the growing consciousness that all human action is subject to the inspection of immortal eyes; the frequent exposure of political frauds; of legislative, judicial and priestly corruption, dishonesty, professional hypocrisy and spiritual wickedness in high places of care and trust, with the fall in public esteem and confidence of those supposed honest, if proved otherwise, shows that the Spirit or Ruler of the age is bringing some hidden things to the judgment of an earthly tribunal. And present aspects inspire confidence that knowledge will increase until every covering that is not of God shall be taken off, until those who have not virtue nor self-respect enough to be honest for virtue's sake, shall be deterred from dishonest deeds through the certainty of immediate exposure and loss of social caste. For there is nothing covered with hypocrisy that shall not be uncovered, and deeds done in darkness shall be known in the light.

All departments of knowledge and research appear to be undergoing a sifting and winnowing process by the power of the quickened intellects of the nineteenth century. Man made creeds, systems and professions of faith, objects of belief and superstitious veneration for ages, are now critically examined, their mundane origin disclosed, and their authority to mould the belief, or bind the action of men is denied. Religious and political systems, professions and professors, high and low, are judged by their fruits, which the vast influx of light, and consequent growth of intelligence makes increasingly manifest. And the readiness with which the effete and imperfect are abandoned for new and truer methods, true systems and better characters now being evolved under the master-touch of a soul-inspiring Presence, is terribly shaking the powers destined to pass away, and the volupturnaries of the world tremble as they are poised in the balance and found wanting. Luke xxi, 28.

These facts are cited in part evidence that the judgment of the saints foretold in Dan. vii, 26, 27; Rev. xx, 4, has begun on earth, and is the pivotal center of the marvellous developments of the present age. That the mortal poles of society in the higher realms of intelligence are being rearranged and adjusted by unseen agents to accommodate to this fact. That agents are operating to bring the general economy of mind into harmonious co-operation with the power that goes forth in the judgment, for the suppression of evil, the destruction of wickedness and sin which corrupt the earth, and of all false teachings which turn souls aside from the true path of their high destiny; and to promote and cherish the true, the pure, the useful, the benevolent, the beautiful and the good. For when thy judgments are in the earth, the inhabitants of the world will learn righteousness, said an ancient seer.

Those who resolutely work with this power by first purifying their own hearts, can now have the aid and light so earnestly desired by the saints and seers of all past ages, to sustain their efforts and guide them to final success, for which the toils and patient suffering of their predecessors paved the way. Because it is now the harvest season, and time for the restitution of all things. And because all who thus do, will be working in unison with the all powerful, omnipresent laws of the universal harmony, and receive the renovating, self-regulating, soul-energizing powers of the All-healing Life.

SPIRITUAL KNOWLEDGE,

More important than mere earthly knowledge, has been the unprecedented increase in a half century past, of knowledge pertaining to a future state for the soul, and how mortals should act in this life to be in harmony with that state when they enter into it. This knowledge is called spiritual, and those who acquire and practice it, are Spiritualists. It is evident that the first Quakers, and the French prophets were Spiritualists, inasmuch as their ministrations were derived from a spiritual source, and were attended with those genuine spiritual gifts which are nowhere found

but in connection with true spiritual manifestations. The culmination of these gifts in the society of the Wardleys, brought forth in the subjects thereof a deeper work of heart searching and soul-purification, which resulted in greater light and power over sin, and a higher standard of practical righteousness among the people. This opened the way for a more advanced order of spiritual communication, and the Judgment began which brought the end. To this Judgment came

ANN LEE.

as Jesus came to the judgment of John at Jordan, among the people who came there confessing their sins. Jordan means river of judgment. Ann, by her faithfulness in the work of judgment, here received a baptism of the holy spirit; and by her self-sacrificing labor, sufferings and patience afterward, grew to be such a powerful minister of light, strength and spiritual gifts, as caused her to become the acknowledged head of the order. An order which formulated no creed, nor established a ritual, but allowed every member freedom to exercise in such gifts as the spirit moved them to. That the central life principle which inspired that movement became embodied in the spirit and soul of Ann Lee, is shown historically by the fact that those who received her testimony found victory over sin in the heart, and continued to advance in light, power and spiritual gifts, while those who rejected it, lost their spiritual light and power and turned to the things that were behind. Also by the fact that when Ann and those who acknowledged her heaven-appointed mission came to America, the work ceased in England, though it continued to increase with her companions.

THE EAGLE AS AN EMBLEM OF SPIRIT POWER.

"When the dragon saw that he was cast into the earth, he persecuted the woman who brought forth the male child," or testimony of truth which is about to rule all nations. Rev. xii. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, to her place of seclusion, where she is nourished for a season, seasons and half a season from the face of the serpent. The dragon having been cast out of heaven, it is evident he could only persecute the woman in her representative likeness on earth. And of Ann it may figuratively be said she flew on eagle's wings, when in company with seven adherents, eight in all, (a number paralleled in Noah's ark,) she crossed the ocean to meet a people of whose national spirit, the eagle soon after became the chosen emblem. And for three and a-half years or more they were secluded from the world in the pine forest of the wilderness. N. W. of Albany, New York.

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away. In one place in Revelations waters are explained to mean peoples and multitudes. The aristocratic and kingly power of England, swayed by pride, selfishness, and serpentine deceit, sent forth armies to crush liberty on these shores and rob their people of inalienable rights. The earth opened her mouth and swallowed up the flood. That is, earthly men encouraged by tongue and pen to struggle against fearful odds for liberty and human rights, opposed violence with violence, slaying many and capturing multitudes, until the scheme failed, as it was bound to do, because it lay athwart the purposes of the Almighty Ruler of the infant age, just lighting up with joyous hope the gray of the dawn. Then the dragon was angry against the woman (who came forth from her retirement in 1780), and went to make war with the remainder of her seed who keep the commandments of God and have the testimony of Jesus. These then must be Christ's disciples, and Christ must have appeared on earth the second time, because the spirit of his first appearing had been caught up to God and His throne.

ANOTHER WITNESS.

In 1779 a revival occurred in New Lebanon, N. Y., and towns adjacent, which extended to other places in New England. It was attended with gifts of vision, revelation, and prophecy, similar to those of the French prophets. Its subjects received a deep insight of the depravity of sinful nature, and the utter falsity of all forms and professions of Christianity which do not save their votaries from sin. They were touched with a feeling not to be satisfied with any form of religion that would not save them from sin now, and enable them to practice their highest ideal of a perfect Christian life in this world. In the language of one who was in it, "Then it might be said do men travail with child?" Such was his intense earnestness.

Ann and her little band had been in this country more than five years, and made only one convert, until this revival came and went, leaving its subjects to feel leaner in spirit, and without any more power than before it came. When they the testimony of this little band in the wilderness, and saw the gifts and manifestations of the spirit among them, together with the uprightness of their daily walk, the subjects of the revival said, "God is with you in truth." They felt in their hearts, that it was a genuine manifestation of apostolic power and gifts. Those who embraced and continued faithful in it, felt the power of Christ made known in their souls, in sorrow and rejoicing, in thanksgiving and repentance, and cleansing, forgiving love. They found what they sought; power over sin and sinful desires, and in holy aspirations, a substitute for sinful lusts, which the more they are indulged the stronger they grow, and weaker grows the individual. Their combined effect is justly likened to a bottomless pit, and their only remedy is extermination.

Those who rejected Ann Lee's testimony were left without the light of spiritual gifts, to follow the customs of their earthly ancestors, as recited in a former case.

A UNITED INHERITANCE.

Those who obeyed the testimony of Ann, found themselves travelling in a new and clear way from one degree of light and increase to another, until 1787, three years after Ann's decease, and 99 years from the rise of the French prophets, they began under the ministration of Joseph Keacham and Lucy Wright, to organize in the order of a united and consecrated interest in all things spiritual and temporal. Because they had grown to a condition wherein they felt such a step was necessary to their further spiritual progress. This also being a progressive work, occupied about five years to complete accomplishment. Ann Lee and her associates testified that Christ had appear to and in them. The revivalists and others, by embracing their doctrine, became in turn bearers of the same witness.

Jesus said, "By this shall all men know that ye are my disciples, if ye love one another." This love must bear different fruit from any mere natural love, else it would be no criterion; also, it must be superior in order to supplant those loves which are native to the soil of the heart. What

were the fruits of this love in the immediate disciples of Jesus, which distinguished them in the knowledge of all men? The historian says, "The multitude of those that believed were of one heart and soul, and no one said of aught he possessed it was his own, but they had all things common." If the disciples of Ann exhibit the same criterion, and do the works which formed the character of Jesus, after their repudiation by mankind for thirteen centuries, they thereby manifest an incontestable sign that Christ has made his second appearing on earth. For as every tree is known by its fruit, a life subsisting in the elements and controlled by the principles of an inferior order, cannot bring forth the legitimate fruits of a superior order. And as every kind of system must bring the fruits of that order of principles to which it belongs, a system which produces the same kind of fruits as primitive Christianity, is therefore proved to belong to the same order of principles.

TWO ORDERS OF WITNESSES

are here shown to have been raised up, who stood on their feet, that is, not on any foundation of Antichrist. One testifying that the coming of Christ to set up his everlasting kingdom was nigh at hand, but still future. And the other, following so close after as to include many who had been subjects of the former, testifying that he has come, and that his kingdom is already established in the hearts of his people. Both classes were attested to by genuine spiritual gifts and manifestations of spirit power. After Ann Lee came to the front, wherever these two classes met, the spiritual light, gifts, and power of the first class, according to historic and traditional evidence, was transferred to, and became an abiding substance and influence with the latter class of witnesses, who still remain to prove these statements true.

The later class of witnesses were favored to hear the voice from heaven saying,

ASCEND HITHER.

Rev. xi, 12. When the Revelator heard the same call, he says, "Immediately I was in spirit." To be in heaven then is to be in spirit in a heavenly state and order. These ascended in cloud, meaning a company or multitude. Jesus also ascended when his personality was lost to sight in the cloud or multitude he gave his life to serve in good uses and benevolent offices. And their enemies held them, because still clothed in mortal bodies, but could do them no harm, because the dragon was bound by public opinion, and the United States constitution, which going into operation at the same time, pledged the power of the national government to support liberty of conscience as a fundamental law of the land.

An event of such importance to the interests of humanity, and planted as a seed in the vital elements of this world, to effect the final overthrow of all false systems, did not take place without the latter showing symptoms of their decreed destiny, described by the spirit of prophecy as follows: "And the same hour was there a great earthquake (concussion or shaking—meaning civil commotions,) and the tenth part of the city fell; and in the earthquake were slain names of men (aristocratic titles) seven thousand, and the remnant were affrighted, and gave glory to the God of heaven."

France was one of the ten kingdoms into which the Roman empire was divided, constituting the toes of the images described in Daniel. It therefore formed a tenth part of "the city"—mystic Babylon. The French monarch, for his zeal in support of the Roman Catholic religion, was styled "the eldest son of the Church." In July, 1789, the French revolution was inaugurated by the oppressed citizens destroying the Bastile, a stronghold of kingly tyranny.

In the year that the Church of Christ's second appearing was fully established in order, 1792, the French National Assembly abolished the monarchical form of government in France, and declared a republic; and the same year commenced a series of sanguinary wars, that convulsed Europe with terrible shaking. The clergy and nobility, "men of name"—i. e., titled dignitaries, were slain like so many cattle; and the order of nobility was abolished. The Sabbath, and all the signs and symbols of the Christian religion, were also abolished, and a revolutionary tribunal established, which inaugurated a "reign of terror." Thus "the tenth part of the city fell" from ancient rule.

And though the people were frightened by such a riot of blood, and again resorted to their temples for religious worship; and though a part of them vainly wished to restore the former things of the ancient rule; and though Napoleon, the most conspicuous actor of the time, attempted to build again the things he had destroyed, and thereby became a transgressor against the providential work he was raised up to perform (which occasioned his fall,) the shaking continues; and France will continue falling until, by the establishment among her people of free and liberal institutions, under a Republican Government, guaranteeing the just, civil and religious rights of man, that nation is prepared to receive the mission of the "Angel flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth," by whom "the remnant" will be taught to give glory to God, by ceasing to do evil, and learning to do well. May God in his mercy hasten the day.

Observe, this is the first time any judgment is represented as causing men to repent so as to give glory to God. Therefore it is evident that a greater work of God is to take place from this period hence, than ever took place before, through which all men will be compelled to acknowledge the hand of God, even if it be as with the magicians of Egypt.

"Blackfoot's" Work.

NORTH HYDE PARK, Vt., Jan. 30, M. S. 32.

James A. Bliss—Dear Brother:

I received the God-given magnetized paper, and it has done me more good than all the doctors in the State would have done. Not being directed how to use it, perhaps I have not done right in all; but I will tell you what I have done. I took it from the envelope and placed it on the part affected and did not remove it except when I took my bath. Now it is all in several pieces, and I thought I would write to let you know all, and if it should be renewed, please send some more and oblige a lover of true Spiritualism.

Mrs. LIZZIE M. WATSON.

[The paper should be renewed as soon as its beneficial effects are exhausted from it. The patient is the best judge of that.—J. A. B.]

KENOSHA, Wis., January, M. S. 32.

JAMES A. BLISS.—Received prepared paper. My wife used it for a wen on the head, which, it seems, is disappearing. The soreness is nearly gone. Yours truly,

Geo. HALE, SR.

Spirit Communications Through Mrs. Marion L. Howard.

PHILADELPHIA, February 3d, M. S. 32.

PHILLIP NORRIS,

Aged 65 years, returns to say a few words to those who care to hear from him. Lay not up for yourselves treasures upon earth, especially when in so doing you smother within the heart every feeling of generosity, charity, and, I may add, affection, in the pursuit of worldly gain. I find now how much more enduring and gratifying to lay up the treasures where moth and rust cannot corrupt. I was not considered a bad man, as the term goes, but I now see where I could have created happiness and bestowed charity; where I might have given words of affection to dear ones, and encouragement to others who were striving and struggling for the necessities of life; but my heart was steeled against it all. Riches and gain were my God, my life, my all. But, alas! how poor I feel to-day in this land of reality, of eternity. I have scarcely a spot to lay my head, and when I look around and view the happy homes that have been erected here by kind deeds, loving works, charitable actions, and the outpourings and aspirations of tender, loving and generous hearts, my retribution is upon me. Day and night it follows me and I find no peace. May God in His infinite mercy lead me to see where I yet may retrieve my errors. Let my earnest regrets for the past, and fervent desires for a nobler action, in future point my weary footsteps into a brighter way; and if it be not too late to undo the past, I will earnestly and patiently strive to atone for it.

PHILLIP NORRIS,
Cumberland County, Md.

CARIE H. GIBBONS.

I passed away about seven years ago of consumption, just as life was beginning to be a beauty and a blessing to me. I was wedded but a few short weeks to the companion of my choice, and oh! how hard it seemed to me that I must yield up all that was so endearing for the gloom of the grave and the uncertainty of the future. And for a long time after my death I remained in the state of despondent stupor, refusing to accept aid from angel hands that were held out to assist and comfort. But when at length I consented to lift my thoughts from earth, I beheld such glory, such radiant beauty, surpassing my powers of description, that I was electrified with new life and a desire to participate in the scenes that surrounded me. Then all care and trouble fled, and though my love for the dear ones left behind remained in my heart, yet I felt that an Allwise Father knew what was best, and that he doeth all things well. And now, I have a beautiful congenial mission, that of teacher and guide to groups of lovely children; and my existence is one of ineffable joy and peace, for I know that those who were dear to me on earth, and who still love and think of me, will join me in this home of supernal beauty and happy usefulness. This will certainly be recognized by my friends.

CARIE H. GIBBONS,
Philadelphia, Pa.

CLARENCE WILEY.

Truth is certainly stranger than fiction. I have found this so when I see and know that I, as well as others can return to earth after our death and burial, and come, too, in my natural form, with feelings and senses that belonged to me on earth. Not much change, except constant feeling of wonder and desire to know, and understand what it all means. It is so directly contrary to my former beliefs and ideas of what would occur to me beyond the grave; but I am told that by coming back in this way, and giving expression to these feelings that almost overwhelm me, I will be led out of the maze, and begin to comprehend the meaning of it all. I feel that I have not made myself understood here, yet I have done the best I could. How long have you been in spirit life? I cannot tell, my mind is all in confusion in regard to it now. I do not think it has been a great while.

CLARENCE WILEY.
Bridgeport, Conn.

To Mrs. J. A. CAMPBELL, (Hardon, Ohio.)

Dear friend and medium, could you but fully realize the noble work that you are accomplishing for the spirit world, you would never experience one despondent moment. Your soul would rejoice with joy unspeakable. Your mission is a grand and holy one; your soul was hungering and thirsting in the church, for food which you received not, so angel hands guided you to where spiritual aliment could flow into your famishing being; and well and earnestly have you labored in return, and great will be your reward. I will aid in crowning you with a wreath of immortal beauty, for I see the glorious reception that awaits your coming home, when your mission on earth is finished. This is from one who will ere long make herself known to you.

Letter from Augusta, Ga.

To the Editor of Mind and Matter:

Please find enclosed postoffice order for \$2.10, for which you will send me the book by Kersey Graves, entitled "Sixteen Crucified Saviors," for a friend of mine. I bought one for myself when I was North last summer, and it has been lent out ever since I returned home. I purchased it from D. M. Bennett's office in New York city. I went there to see him with a friend, but to our astonishment we found that the good man was locked up in jail; there was a petition hanging up in the office, signed by many citizens, begging for his release; we scratched our names upon it instantly, with the prayer that the petition might reach the heart of the Chief Magistrate and that justice would triumph over might. The day is not far distant when this spirit of fanaticism will be so crushed and broken that it will never again rise to torment the human race.

I used to take the *Banner of Light* about twenty years ago. I have been taking the *R.-P. Journal* from its birth and my subscription runs out the 1st of February—notwithstanding I wrote to J. C. Bundy two months ago to stop his dirty sheet—it still comes, but I have not read it for months.